

THE LUTHERAN QUARTERLY.

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ARTICLE I.

EDUCATIONAL MINISTRIES IN THE MODERN CHURCH.¹

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In the midst of secular change it would be strange if religion should fail to offer a new appeal. The eternal character of truth demands that avenues be opened for its expression. While the well trodden highways of the past still carry their burdens, the march of progress calls for the blazing of new trails, the development of new fields, and a ministry to those hardy souls whose eager vision has led them to anticipate the problems of a new era.

The crisis of nations seldom fail to urge onward. If it be true that we rise "on stepping stones of our dead selves to higher things," it is equally true that national failures supply the urge that drives people to new effort, and makes necessary the way to more thorough-going development. Through such a period we are now passing.

We are too near to the present to adequately sense the movement of which we are a part. Time alone will show in true perspective the vices and the virtues of our present enthusiasm. In the meantime we cannot but respond to the appeals and convictions that determine our conduct. With loyalty to the best that is in the past we face

1 An Inaugural Address delivered by Dr. Fischer at his induction into the chair of *Religious Education and English Bible* at the Lutheran Theological Seminary at Gettysburg, Pa., Sept. 29, 1925.

the problems of to-day armed with the faith that has kept us hitherto and the sense of necessity that leads on.

Everywhere are signs of change. Material, social and intellectual realms have responded to appeals of the age with an energy bordering on revolution. With equal courage religion has sensed a new need, and with a zeal seldom equalled has taken up the gauntlet materialism has thrown down. While unsparing of self her conquest follows the march of the Prince of Peace. No task is too big, no price beyond her willingness to pay. She faces the future asking only that those who believe in the ministry of the Master seriously assume responsibility for the task each can do best, assured that as workers with Him we shall have the joy of seeing His Kingdom come. A study of some problems incident to its consummation is the task to which we commit ourselves in Educational Ministries in the modern church.

I.

THE SOLUTION OF PRESENT SOCIAL PROBLEMS DEMANDS A NEW RELIGIOUS APPROACH.

It is folly to let the glory of past achievement blind us to present perils. That a new age, pampered by progress, restless, sensuous, luxurious, is here, can brook no denial. We have only to glance at the madly racing automobile, the tireless round of engagements, the grist of the divorce mills, and the millions spent for luxury to find the statement true. Unwelcome and humiliating as they are a few facts to challenge our reason may not be amiss.

The American Sabbath has undergone serious revision. Our Puritan ancestors believed it essential to wholesome living to "keep the Sabbath Day holy." The approach of commercialism and the lust for amusement has reduced the Lord's Day to a festive outing in many places. The church is compelled to compete with out-of-door sports, the play and the movie. It is a struggle that even saints find hard to keep up.

Nor is the attitude toward law much more hopeful. To-day it is common for men in high places to escape the just consequences of evil. There has grown up a class of pleaders whose success consists in abetting lawlessness, and in securing amunity of lawbreakers through technicalities. Specious interpretations of what constitutes personal liberty add to the mass of those who take delight in thwarting justice. And to our humiliation it can be said that some officials of the law are not above tampering with the law.

Equally menacing are the business methods of some from whom better things might be expected. In many ways our economic system has grown burdensome by reason of combines, price fixing, and an endless array of jobbers, middlemen and distributors. In many instances the producer gets little, the consumer pays much. Not infrequently does a commodity increase in price one hundred per cent. or more as it goes through the many hands in reaching a market. Add to this the custom of destroying produce in order to create scarcity and you will not find it difficult to catch the view point of those who would abolish government and do away with property. We are not sympathetic with their view points. On the other hand we are not reconciled to methods which exploit the many for the advantage of the few.

There is too, a restlessness among our youth that may beget good or ill for the future. True we do not have a youth movement such as does Germany and a few other places. Our children have not gone on aimless, promiscuous pilgrimages in protest of social conditions. But the protest is there. It has been seen in the actions taken by conferences of college boys recently—in the appeal of Methodist students to the Methodist General Conference, and the demand for creed revisions made by Presbyterian youths upon the General Assembly.

Ignoring the incidents does not remove them. Asserted superior wisdom irritates, nay, sometimes exasperates. We must look further for a solution. The charge that we are developing an artificial civilization is not

without some confirmation in fact. That it can be changed to simple, wholesome contacts by revolution we gravely doubt. There is a better way. To discover and exemplify it is the task of an educational ministry within the church.

That it will be difficult of accomplishment is not hard to foresee. With a great majority of our citizenry outside the church the influence of numbers is against us. Figures from our national capital show that approximately 41 per cent. of the population is enrolled in the church—Jewish, Catholic or Protestant. Only 21, 838,521 teachers, officers and scholars are reported for the Greek Catholic, Roman Catholic, Hebrew, Mormon and Protestant Sunday Schools. From other sources we are informed that there are 27,000,000 under 25 years of age who receive no religious instruction. The religious schools of our land suffer the loss of over half a million boys in the teen age annually. Dr. Fred Goodman is authority for the statement that there are enough young men under the age of thirty years outside the American church to build Brooklyn Bridge in three hours or a railway from New York to San Francisco in twenty-four hours. Such facts, even when accepted with heavy discounts, are serious enough to tax the religious resources of the nation in an effort to reach a satisfactory solution.

Our personal expenditures of money are equally open to serious review. In 1920 the American people spent \$22,700,000 for luxuries. The same year less than one twentieth of the amount was spent for secular education, and less than one fortieth of the amount was contributed for the support of religion. In other words, for every \$2.50 spent to support religion, we spent \$100.00, or forty times more in pleasures and pure luxury.

How is the money spent? \$3,500,000,000 of it went for automobiles, \$3,090,000,000 for tobacco, \$3,000,000,000 for shows, \$1,100,000,000 for confections, and \$850,000,000 for cosmetics. The magnitude of the figures be wilders, but when we come into the realm of religion we are compelled shamefully to admit that 56c per capita

for religious education—for the enrichment of our own spiritual lives and the lives of others—offers a sorry contrast with the amount spent for social satisfactions.

Our use of leisure and the craze for entertainment are also indicative of the times. Outstanding in its appeal is the moving picture. This comparatively new form of amusement is tremendously rich in educational possibilities. Besides the people become infatuated with the screen and attend with habitual regularity. Figures from large cities indicate that approximately 90 per cent. of all High School pupils go to the movies at least once a week. It has been reported that at least 20,000,000 people pay admission to American movie houses daily. A survey also shows that 60 per cent of those attending are under 20 years of age. A questionnaire submitted to 50,000 school children of Chicago revealed the fact that the moving picture was third in its ability to influence the child, the home and the public school alone receiving higher rating. What an educational opportunity for good or ill.

In many places a careful supervision insures a good quality of pictures. Other places cannot boast of such favorable opportunities. To get the best is not easy. When one remembers that 96 per cent. of movie production is in the hands of non-christians it is not hard to account for this. When we are told that a good educational film or drama will bring gate receipts amounting to about \$500,000, and that the gate receipts for a sex play usually amount to about \$2,500,000 it is not difficult to understand some things. The question arises as to whether or not this may have any bearing on the fact that 68 per cent. of the crime is committed by those ranging in years from twelve to twenty. Whether it has or not, abuse will not go far in bettering conditions.

Yet in spite of all that has been said, and of much that could be said, we are satisfied that the children of to-day will compare favorably with those of other ages. To-day there is a frankness about youth not found in our grandparents. Youths and maidens show an interest and

capacity that if enlisted in wholesome endeavors will make definite contributions for good. Small children show an alertness that may well be counted an asset of the nation.

Tomorrow these children will be our preachers, lawyers, doctors, teachers and business men. It is our privilege to enlist and mould them into intelligent, worthy citizenship. Their dependence is our opportunity. What we put into their education will express itself through their characters. Democracy demands intelligence in its citizens. Ours must be the task of supplementing secular education with religious instruction. Together we must plod along the educational path supplementing each other, and with mutual respect and confidence build into child-life attitudes and motives that will produce character that looks the world in the face, and counts it a privilege to approach problems from the standpoint of the kingdom.

II.

THE LEADERSHIP OF THE CHURCH IS CONTINGENT UPON HER ABILITY TO MINISTER TO NEW CONDITIONS.

It has ever been a weakness of the church to pay more homage than is meet to the past. Certainly our great leader should receive veneration. Let us not forget that doctrines are essential to the life of the church. History and tradition have their value and must be held in respect. We see the future through the eyes of the past. And herein lies a danger. We must converge the experiences of a lifetime into a meeting of tomorrow's need. That need may be far removed from anything history knows. It will be sheer folly to seek solutions alone in that which has never faced similar problems. Will the modern church rise to her privilege? We believe she will. The answer will be written in the deeds of that leadership which is called upon to break the fallow glebe and cultivate the new but fruitful soil of the coming age.

There should be no fear for the continued supremacy

of truth merely because it is forced into new setting. Truth may suffer temporary eclipse—it cannot be destroyed. It may be neglected—it may even be subjected to persecution. That is frequently the best way to make it live, for “truth crushed to earth will rise again.

But a mere standing by will not suffice. Lowell says:

“New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast with truth.”

The lines are prophetic. They seem penned for the present. Modern inventions, new social relations, and change in a thousand ways demand change in religion. And religion must approach conditions as they are. There is little disposition on the part of the world to make the contacts easy. It is for religion to accept the situation and change life from what it is, to what it ought to be. And only as she does her work well can she look for the respect and confidence of men. Her continuance in leadership fails or abides as she adapts herself to meeting the needs of those whom she would serve.

Among other things needful in a proper approach to her task is a careful evaluation of her resources. Her varied heritage has much of which she may well be proud, but some of which is of little practical value in the present trend of events. She must have courage enough to lay aside anything, however cherished, that does not have a contribution to make to the new ministry. With equal courage she must espouse and use methods once thought below the dignity of the church. In this she approaches the Master's ideal in which he said, “He that would be greatest—must be servant of all.” To this ministry she must converge every resource that will make her work more fruitful.

With equal candor she must recognize the strength and skill of hindering forces. It is so easy to condemn. But even if the condemnation be just it is insufficient to meet the needs. Many unfortunates know only too bitterly

how sadly they have failed. Their hearts cry out for sympathy—for knowledge of a better way—for a source of strength that will enable them to rise above their besetting sins. And here is where the church must brother the needy, raise the fallen, and nourish all into wholesome, confident, Christian character.

In accepting service in the new order the church shows her real bigness. It means a recasting of her whole program. Traditionalism with its fascinating appeal to "the good old days" must enter the museum and be catalogued with other relics of the by-gones. We face a new age. The church must develop a ministry to meet it. Religious leaders are conscious of their obligations. The youth of to-day stand ready to follow those whose plans are definite, and whose methods result in building the better life. The church must consciously and definitely minister to the age if she would retain leadership in the higher and more enduring things of life. That she means to do so is foreshadowed in the great conference on *Life and Work* recently held in Stockholm.

III.

THE NEEDS OF THE AGE DEMAND AN ENLARGED PROGRAM WITHIN THE CHURCH.

Most of the changes of to-day are matters of necessity. Advance in science, economics and social life creates new conditions. In adapting herself to them the church must modify her program. This is as it should be. It was true of apostolic days when deacons were elected to care for the enlarged work. Each advance calls for re-adjustment. New ideals of service require different ministries, often to the sifting of emphasis or even of creating an entirely new approach.

Outstanding in importance is the ministry of preaching. No greater call has ever come to man than that of being an ambassador of Jesus Christ. To it should come only the fit. These with lips purged by coals from the

altar and with hearts aglow with inspiration must ever continue to lead souls into the satisfying assurances of the spirit life. Yet even in this the message must be clothed in terms that will need no other interpreter. It must throb with life if it is to compete with other appeals and lead to acceptance. It must see, and speak, and act through the yearnings of the present if it is to help men see the better way and learn to walk in it.

It is not long since we were told that evangelism was the means of salvation for the world. What great works have been done through its ministry only the books of life can show. As long as men are human there will be need for evangelistic effort. If the church is to furnish an effective ministry, that ministry must be grounded in the principles and methods, by which those who have wandered from the fold may be brought back into the family of God. And while we still have those who insist that only by these methods will the kingdom come, there are others who claim that evangelism is only part of the church's task.

If we dare base an opinion on the message of Isaiah we will find ourselves in close harmony with the Master's plans. He put the child in the midst. Does that not lead us to claim that the church's primary task is preservation rather than reclamation. Our Lutheran Church has always believed in nurturing its children. Accordingly the new emphasis on religious education finds us in hearty sympathy with efforts to arouse and develop in child-life ideals and motives that must go far in producing right conduct.

Secular education as been laying increased responsibility upon the church. Its changing concepts have gone through several stages. At first an education was considered useful as it helped servants to do more for their masters. Then men began to think of education as preparation for playing the part of the gentleman. It was purely cultural. Next the idea prevailed that education is mental discipline. If anything is distasteful it should be done, because the doing will have a good effect

upon the student. How grievously men have sinned by such uncalled for oppression will never be known. At its best its faulty methods have defeated its professed purpose. To-day our conception of education is different. Technical schools aim to train men for skill in the professions. But it follows that men enter these schools because they find there the tasks they like best. In the last analysis we think of education as that agency that fits for living to best advantage under every circumstance.

These are not the only changes to be noted. The skill of controversialists, respect for conscientious objection, and the desire to make the curriculum minister to every phase of secular life has led to the defeat of its own purpose by gradually forcing religious instruction out of the school system. This has led to poorly balanced development, even though the church has been trying to meet the lack. On the surface it seems like a great loss. More carefully evaluated it looks like the guiding of Divine wisdom that has brought us to the place where the responsibility for religious training is laid squarely upon the church.

If life is to become symmetrical then such agencies as minister to the whole life must be made contributory to development. In these days of groping for light much stress is being laid on the need for social betterment. And who will deny that a gospel that teaches right social relations is going a long way toward realizing the Master's ideal? Yet fine as the ideal is there is danger of failing in its accomplishment. In the effort to arrive quickly there is the possibility of neglecting the vehicle by which we arrive. Unless religion can be made to take its rightful place in education efforts at social adjustments are apt to fail of fruitful attainment.

History teaches that what we would have the nation be, that we must put into our schools. This means a definite ministry to childhood and youth. Secular studies need not be emphasized less, but side by side with them must be developed a religious system that will be recog-

nized by the public schools, not as a competitor for the child's time, but as a compliment to secular effort. Only as this can be made effective can we expect to develop the child symmetrically. This means the church must enter the educational field. She will be unwise to duplicate efforts that can be supervised and financed by public funds. Her forte will be in religious instruction, aiming wholly to work with the secular schools by supplying those religious and moral incentives that are so essential to development, but which are denied by law to a tax supported system. And in it all she must in no way trespass upon or violate the principle of separation of church and state.

IV.

SOME ESSENTIALS OF AN EDUCATIONAL MINISTRY.

Whoever permits his interest to kindle in this field does so at his peril. So great are the needs, so varied the responsibilities that one is apt to be consumed with a desire to reconstruct a whole new system that will minister without the handicaps that arise in connection with an effort to bring religious education into the church as it now is. Under the circumstances this is not possible. In spite of any hardship the effort may entail, we must build so as to fit into the present religious order with as little inconvenience as possible. We dare not disrupt existing systems until we have something better with which to supplant them.

The first step toward an effective system is a trained leadership. Two aspects claim attention. On the one hand the church needs men who by training are competent to establish and man a system of religious education in the local church or in the community. On the other hand the church needs a ministry whose acquaintance with the educational program is such, that while it gives itself to pulpit and pastoral work, it will have sufficient information and inspiration to supervise a well balanced program

in its own field. The movement has gone beyond the fad stage. The deep undercurrents of sane reasoning, backed by the rich fruitage of experience, attest that religious education is the greatest single force known to the church for developing a high-minded, Christian citizenship.

In an effort to meet this demand for trained leadership one would naturally expect our theological schools to be pioneers. Apart from a very few centers the facts seem not to fulfill the expectations. Men of vision in various walks of life have pushed programs locally that have justified the confidence placed in them. Upon them has grown the conviction that religious leaders need as thorough training as do teachers in secular fields. This has led colleges and seminaries to offer courses designed to fit men and women for leadership in religious education.

To the theological school this opens a wide field as well as a serious problem. Shall the school of the prophets encourage youth to qualify for religious teachers? The ministerial supply has for years been all too meagre. Will not this movement tend to deplete the ranks? Temporarily it may, yet even that is open to debate. Ultimately it will fill the ranks, not alone with numbers, but with able souls whose early choices have been fostered by the religious schools. These have constantly held before them the ideals and motives of the consecrated life, and taught them the proper appreciations and rewards of service.

It is a grave question whether we have not at times over-emphasized the ministry of preaching. Some act as though having spoken from the sacred desk they have met all the requirements of the ministry. We do not so understand Jesus. He preached—He taught—He lived. His example ever spoke as loudly as his words. The world needs preachers—ever better preachers—preachers that will arrest, challenge and convince the educated and the unlettered. But that in itself is not enough. The child set in the midst must be made to feel

the deep truth of the spiritual life. That will be done best when our seminaries develop their students in an educational program that will send out preachers burdened with paternal concern for the last child within their spheres of influence.

Akin to this is the need, which must be supplied from the same sources—the training for lay leadership. The Lutheran Church has authorized the lay reader. She must provide an adequate training so they may become workmen that know how to divide aright the word of truth. This should not divert from the preaching ministry. It may even as in the case of Stephen lead to the richest kind of service. In the development of workmen it should implant high standards of leadership, and teach such devotion to the principles of the kingdom that all classes of religious leadership will magnify their office as representatives of the faith.

The schools of the church must learn to speak to the world in a modern language. We must hold a modernized system of truth. Religious schools cannot afford to ridicule or ignore the findings of science. Medieval times have furnished ample evidence of bigotry that has brought the church into ridicule. A modern medievalism must not be allowed to bind education. We dare not re-enact the tragedies of the Inquisition. We must accept the proved theses of scholarship knowing that the church has everything to gain in a candid acceptance of truth.

Then, too, religion must have large place in the whole body of truth. She must interpret truth as it relates to life. The facts of biology, psychology, sociology and allied sciences need not be counted hostile to religion. It is only when we try to interpret modern scientific facts in terms of the dark ages that religion and science have occasion to clash. If our youth are to respect religion, religion must be educationally alert and square her propositions by the facts.

What if this does carry us back to humble origins? No one scorns the lily because it roots in the muck. Man

was made from the dust of the earth, but he does not remain dust. The eternal breath that made him a living soul at the same time made him a little lower than God. His ultimate goal is fixed by his willingness to consistently and persistently live up to his best. Again, does scientific study lead to materialism? Whose fault is it? Matter was also made by God and He "saw that it was good." When the church learns to furnish vital interpretations she will find youth ready to follow wherever she may lead, and she will not lack leaders for the work of the kingdom.

Still another source of leadership is the community training school. Here the resources of the community are syndicated for the common good. The best teachers in the whole community are made available for every student who desires to take advantage of the courses offered. These schools have developed a nomenclature and technique that bespeak a large place in the training of future leaders. Around it has grown a splendid series of texts and a goodly literature, thus removing afar excuses that were once valid in the challenge for trained leadership.

Trained leadership implies opportunity for exercising that leadership. These opportunities are developing everywhere. Modern usage suggests calling the educational efforts of the local church "The Church School." So conceived it implies more than Sunday effort. The Sunday School has done a good work in the past in spite of its limitations. In the development of a religious educational system worthy of the name the Sunday School has gained much. New methods have been introduced. Organization has weeded out non-essentials, and more efficient supervision has been seriously advocated. This means the dawn of a new era and a brighter future for the child.

With even greater promise two kinds of week day schools of religion have come into being. They have no unfortunate traditions to live down, or entangling alliances to encumber them. They come in response to the

call of the times. The Church Vacation School has a wonderful contribution to make to future citizenship. It is a school held three hours a day, five days a week, for at least four weeks of the vacation period, and religious instruction is the compelling motive. If only half the time were spent in religious education the child would receive more definite, systematic, religious instruction than in a whole year of Sunday School effort alone.

Parallel with this has arisen what is called Week Day religious instruction. Its advocates claim for it virtues above that of any other system. It has much of which it may well be proud. It insists upon trained supervisors and teachers, upon proper housing and equipment, upon a curriculum that will make definite contributions to child life. Time forbids detailed descriptions of its aims and methods. Suffice it to say that information is on file showing what has been done in building right character in the lives of boys and girls. Much might also be said for the pageant—for social and recreational leadership. These are all agencies that enter into the educational program of the modern church. Properly related and supervised they go far toward developing a happy, wholesome, properly motivated childhood.

V.

HOW AN EDUCATIONAL PROGRAM MINISTERS TO LIFE.

To Frances Willard is given credit for a dry program in America. It was her foresight that put temperance instruction into the public schools. That the law has violators is not to the discredit of the law. Rather it shows the need of further education. The principles used must become general in so far as they bring to childhood and youth opportunities for attaining properly balanced self-mastery. Whether consciously or not we are adding to the sum of life. Its good or ill will be determined not by the amount of our effort, but by the skill with which we have led life to its own highest attainment.

Where intelligently done religious education seeks to provide the pupil with some worth-while advantages. She helps youth acquire fruitful knowledge. She develops in him interests and appreciations. The results should be right habits and skill in living. These lead Christian life and character to find adequate expression in all of life's relationships. By it, aims peculiar to the function of religion in society are made to seem real, inviting and satisfying. It will not be without its crosses and heart-aches, but an inner satisfaction will more than compensate for temporary difficulties or failures.

Yes, it will cost. Time—men—money will be needed. Will the church respond with her best? We are certain she will. Hitherto neither bigness, nor difficulties have daunted the representatives of Jehovah. In the effort to rebuild civilization service and sacrifice know no measure. So we face the future, conscious of a just cause, and go forward to minister through childhood both to the nation that is and the nation that is to be.

A generation ago Dr. Corson, sensing the need of his own day—a need which calls with increasing emphasis to thinkers of our day, wrote:

"In these days of the almost unlimited monarchy of the 'What Knows' in our schools, the greatest and most difficult problem to be solved (and I fear that professional educators are most in the way of its solution) is, how to secure a better balancing than now generally exists of the intellectual and the spiritual man. And when this problem shall have been successfully solved, and the results of its solution shall have become general (and it is within the possibilities of the future that they may), there will then be a civilization more linked with the eternal, because proceeding more from 'What Is' of the human kingdom, and therefor a more Christian civilization than that in which we are living—a civilization such as the world has never yet known."

It is to this end that an educational ministry aims to bring the church into full service for the King of Kings.

Gettysburg, Pa.

ARTICLE II.

DR. JACOB A. CLUTZ, D.D., LL.D.

The readers of the QUARTERLY will henceforth miss the touch of a master hand. One of the editors has passed away. He died on his homeward journey from Sweden, on Sept. 7, 1925.

Dr. Clutz had gone to Stockholm as one of the representatives of the United Lutheran Church at the *Universal Conference on Life and Work*.

When the conference was about half over, Dr. Clutz, in crossing a street, was struck by a motor truck, hurled to the curb, and seriously injured. To the surprise of the physicians at the hospital he rallied sufficiently to be allowed to start on his homeward journey after ten days. But he had scarcely taken the train before he collapsed. Thus ended the earthly career of a wise and good minister of Jesus Christ, in the seventy-eighth year of his age.

Dr. Clutz was born and raised on a farm in Adams County, Pa. His parents were exceedingly devout and brought up their children in the nurture and admonition of the Lord. With the earnest purpose to become a minister, he began his studies in the preparatory department at Gettysburg in 1863, the year of the great battle. Inspired with a patriotic spirit he enlisted in the Union Army at the age of sixteen, and served as a member of Warren's Rangers, Mounted Infantry, from July to November, 1864. He entered college in 1865 and was graduated in 1869. In the fall of that year he matriculated in the Theological Seminary and was graduated in 1872.

Dr. Clutz was ordained in 1872, and became pastor at Newville, where he labored for less than two years. He was called thence to the pastorate of St. Paul's Church, Baltimore, which he served for ten years. During the latter half of this period he acted as secretary of the Board of Foreign Missions. In 1883 he resigned his pas-

torate to devote his entire time to the secretaryship of the Board of Home and Foreign Missions.

From 1889 to 1904 Dr. Clutz was the president of Midland College at Atchison, Kan. During the last decade of that period he taught homiletics and ethics in the Theological Seminary, associated with Midland. In addition to these arduous labors for some years he supplied a vacant pulpit in the vicinity.

In 1904 Dr. Clutz accepted a call to the pastorate of St. James' Church at Gettysburg, which he served with much success for five years, and which he resigned in order to become Professor of Practical Theology in the Seminary, where he spent the last sixteen years of his life. He resigned last May, his resignation to become effective in September, 1926, on the one hundredth anniversary of the Seminary.

During his ministry of fifty-three years Dr. Clutz received many merited honors. His alma mater conferred on him the degree of Doctor of Divinity in 1889, and Midland College the degree of Doctor of Laws in 1920. He was elected president of the General Synod in 1891. He became the secretary of the Ways and Means Committee in 1917 when the United Lutheran Church was formed, and for six years was an active member of the Executive Board. He was always a useful member of the several synods to which he belonged, serving in many capacities. In fact his entire ministry was one of ceaseless activity and unremitting toil, for which his industry and orderliness eminently fitted him. He retained his vigor and mental clearness to the very end and to an extraordinary degree.

As a Christian gentleman Dr. Clutz, it is needless to say, was a shining example of what a true disciple of our Lord should be. He was a man of strong Christian convictions and an able defender of the Bible and the doctrines of the Church. The virtues of his character matched the brilliancy of his mind.

Dr. Clutz was a fine scholar, of broad judgment and literary culture. He was well read in general, and thor-

oughly versed in the literature of preaching and pastoral work. He was indefatigable as a teacher, deeply interested in his subjects and his pupils. He was a writer of good English as may be seen in his contributions to the LUTHERAN QUARTERLY and *The Lutheran*. He was especially happy as a book reviewer.

As a preacher Dr. Clutz took high rank, which he maintained with undiminished power to the end. His recent sermons in the College Church impressed the writer as among the best that he had ever heard. The depth and clearness of the thought, the fine diction, the animation of delivery, the pathos of a great yearning combined with a noble practical aim made his sermons models of good preaching. He possessed a deeply devotional spirit. He was gifted with power in his public prayers, giving evidence by his unction that he saw the Invisible.

Dr. Clutz was a man of tireless industry. Promptness, clearness and thoroughness characterized all his work. His wide experience as pastor, secretary and college president fitted him admirably for his Seminary Professorship of Practical Theology, which he filled with conspicuous ability. His bodily vigor, which made his many labors possible, sprang from a sound constitution and was maintained by constant exercise and moderate living.

Dr. Clutz was happily married to Miss Liberty A. Hollinger of Gettysburg in 1872. She was a true helpmeet, and survives him with three sons and two daughters.

J. A. SINGMASTER.

ARTICLE III.

A TRIBUTE TO DR. CLUTZ.

BY ARCHBISHOP SÖDERBLOM, UPSALA.

It was a few days after the close of the Conference before I had an opportunity to visit Dr. Clutz. The venerable man lay on his bed pleasant and friendly. The injuries on the right side of his face had begun to heal but his cheek and eye were still discolored and somewhat swollen. Professor Clutz praised the solicitude and sympathy that he had been shown from different sources. Surely this sympathy was much more general and profound than the expressions offered by those who ventured to visit his sick-bed. He felt entirely well and wondered why the doctor so scrupulously kept him in bed. In the meantime he had been promised that with all proper precautions he might begin his journey home by way of Oslo the following week.

With the experience of age and the warmth of love he spoke of his life's work, the training of ministers, and of the Lutheran Church's position and work in America. He expressed his happiness that the great conference, a brave undertaking inspired by Christian faith and sense of responsibility, had become possible and that he had been permitted to attend, even if the accident had prevented the active participation to which his position as a delegate entitled him and to which he had looked forward with pleasure. Before I left he asked me to pray with him. We prayed for our common service in the Church of Christ, for the success of the convention and for all his loved ones at home across the sea. We thanked God for what he had done for our salvation and prayed to Him for forgiveness and eternal peace. The old man's countenance still beamed from the light of a Bible selection he had read before my arrival about the peace of God that passeth all knowledge.

A few days later news came that Professor Clutz, who under the tenderest care of his son and of the hospital attendants had been taken to the train, had not gotten further than Södertälje before he succumbed to a stroke. His son sent a few cordial lines in answer to a letter of condolence that I wrote since I was unavoidably kept from coming to him and being present at the memorial services which were arranged for by the pastor at Södertälje to take place on Sunday before the journey was resumed. He told me in this letter that his father had always expressed the hope that when his end came it might come suddenly. And so his desire and prayer were fulfilled but far away from his home.

"They counted their lives not dear in the service of the great cause." These words were spoken by a Swedish physician referring to the sudden taking away of two patriarchs on their way home from Stockholm. Especially touching is the departure of Professor Clutz since it, humanly speaking, is linked with an accident on the Stockholm streets. To be sure neither of the two venerable men, the one from the East holding one of the oldest and most dignified positions in Christendom and the other from the West, the patriarch of the American delegation, exposed themselves to special danger of death, but at their age the journey to Stockholm did mean a courageous enterprise called forth by a profound recognition of what the conference would mean for Christendom. The Swedish physician's words have their special significance and the same sentiment filled the hearts of many on hearing the news of the death of the two old men for whom the Stockholm Conference proved the last undertaking in their long and faithful work in the service of the Church. It was as though the Almighty Himself with the majesty of death had underscored the importance of what took place in Swede's capital and thereby also increased the responsibility for those who survive and are called to finish the work.

As we know, some branches of the North American Evangelical Lutheran Church are, like the Baptists in the

Southern States and the Roman Catholic Church, still hesitant or even repellant in their attitude toward co-operation with the other branches of the Christian Church in following the Savior and seriously applying his spirit and doctrine in our lives and our organizations, so much more significant was the fact that the Swedish Church in America, the Augustana Synod, some smaller Lutheran Synods, and the largest and most influential Evangelical Lutheran body, the United Lutheran Church, were represented at the Stockholm Conference. For the patriarch among them, Professor Clutz, the Stockholm journey meant the close of a long and significant life's work in the field of theology and the service of the Church. He spoke with a genuine Evangelical Lutheran piety and broadly sympathetic insight about his life's work. The word Lutheran meant more to this theologian and churchman than an exclusive trade-mark maintained as against other branches of the Christian Church. The pious and learned old teacher had some of Martin Luther's manly faith and trusting love for the truth. That his days were ended within Sweden's boundaries must be recognized as a holy tie that binds together even closer than before true Lutheranism in this country and in Europe with the United States, (still separated into different languages and synods) into a vital, forward-looking Evangelical-Lutheran Christendom.

As I sat in the sick-room and experienced refreshment and rest for heart and soul I was more regretful than ever that, on my trip to the United States two years ago it was impossible for me to stop off at Gettysburg on my way from Chicago to Baltimore where I visited and spoke at Johns Hopkins University and Philadelphia where I delivered an address to the thousand who attended a Lutheran banquet and to others by radio. Gettysburg is best known for a decisive battle which was fought there during the American Civil War. The battlefield is visited by thousands of tourists. But Gettysburg is also known as the home of the oldest Lutheran Theo-

logical Seminary in the United States which soon will celebrate its one hundredth anniversary. A number of the most prominent Lutheran men of learning in America have for a longer or shorter time served here and many generations of ministers have here been trained for the service. We remember with warm sympathy the loss sustained by the theological faculty through the death of Dr. Clutz. Peace be to his memory and God's blessing on his life's work.

Translated by Dr. Saby of Gettysburg College from the Swedish Församlingsbladet.

ARTICLE IV.

THE SPIRIT OF WORSHIP.

BY REV. J. C. RUPP.

The leaves show the direction in which the wind is blowing. In like manner there are unmistakable signs by which to note the current of religious thought, and thus appraise the spiritual life of the day. The spirit of devotion finds its expression in forms of worship; it speaks the language of art and often gives a fair index of the tone of the spiritual life of any age and community. But the practical methods of modern life, carried over into the realm of religion, have a tendency to flatten the keynote of spirituality and lower the ideals of religion. Such an effect is seen in lowered standards of education and the consequent intellectual life of our day, of the present lamentable moral decline, and in the Church's life and activity. Vigorous remonstrance is coming from various sources against the inevitable result of this decline.

For this is a matter of vital importance to the well-being of society and the prosperity of the Church. The methods of present day thinking are affecting its life. We have a striking illustration of this in the publication of a notable paper in *The Century Magazine* last fall (September 1924), which was also favorably noticed in *The Literary Digest*. It emphasized this tendency by calling attention to the *vanishing art of worship*, and voiced an earnest protest against the evident loss which the Church is suffering. The reflections of its author, Rev. J. W. Dawson, D.D., written from a Calvinistic and not a Lutheran standpoint, nevertheless cannot help but strike a responsive chord in the soul of a devout worshipper, by laying bare some of the modern religious absurdities and monstrosities.

The appearance of such a paper in the magazine, then

edited by Glenn Frann, the newly-elected President of the University of Wisconsin, the avowed organ of the modernist evolutionary hypothesis, and its cordial endorsement by an equally radical journal, cannot be without significance, for while approving its modernist facts and findings, they oppose its conservative standpoint.

Religion touches the borderland between the visible and invisible, the physical and spiritual. It is a twilight zone, the horizon of which is sometimes obscured by mysterious shadows. Naturally, therefore, the idea of the mysterious is closely associated with things religious. The soul of a man needs to heed the plea to restore and keep the sense of the mysterious, which true religion must feel and true worship exhibit. The modern spirit banishes the vague and mysterious and reduces the elements of spiritual religion to the rule of common-sense and reason, although the spiritual nature of a man has always recognized the *spirituelle* in the fabric of religion, and in its exercise a truly refined art which separates the genuine spirituality of the soul from the sordid materialism of the flesh. The poet's sublime ideals cannot be phrased in the language of the bricklayer, nor the beautifully contrasted hues of the artist portrayed by the brush of the house-painter. Nor can the expression of true religion be expressed in the terms of the strictly logical without losing the finer essence of worship.

Personal experience attests the feeling of profoundest awe and reverence felt at the solemnity of the elaborate and pompous celebration of the Roman Catholic Mass; there is also an equal measure of reverence by the barest simplicity of the silent Quaker worship. There is a mysterious, invisible Divine Presence felt in each act of worship which deeply impresses the soul. The feeling of reverence comes not from any logical deduction concerning the mysterious, but erroneous, transubstantiation of the Mass, nor the equally illogical supposition of the 'inner light' of the Friends.

St. Paul came, in a real mystical union, to "visions and revelations," superinduced by the Holy Spirit, in the life

"hid with Christ in God,"—a union with God, mysterious and mystical, revealed in Scripture, but not named in the Confessions of the Church. His consequent religious activity made no exaggerated fanatical claims, followed no supernatural mysticism, but exhibited only the simple life of trust and hope in the Gospel. There is, therefore, a truly mystical element in religion, but sometimes it is made to transcend the limitations of time and sense and claim direct communion with God. The mystical has a proper place in spiritual life, but never attains to this end by side-stepping the ordinary channels of grace, and by supplanting, in the importing of foreign, or oriental, magic, the proper use of the means of grace in Word and Sacrament. As a system of philosophy such mysticism runs into pantheistic speculations, which have gone to seed in agnostic, evolutionary modernism. But as a religious cult it tries to fuse the two counter-irritants of impulsive individualism and persistent personality into passive non-resistance.

True worship is a real experience of the nearness of the Divine Presence; and there is a perfectly natural and reasonable explanation of the deep feeling of awe and reverence, aroused both in quiet meditation and elaborate ceremony the most opposite of extremes and unlike in appearance. Mystical fellowship with God appeals to all the faculties of the soul: it enlightens the mind and stirs up the artistic sense, purifies the emotions of the heart and persuades the will to trustful obedience. It is beyond the grasp of unaided sense-perception, cannot be a matter of logical deduction, but nevertheless is a rational experience of the soul.

Subjectively Roman Catholic ritualism is not evangelical, yet its worship cannot be separated from the use of the externals, whereby the spirit of true reverence is quickened in the worshipper and the aesthetic sense of the beautiful enhanced by its appeal through the natural eye; thus, objectively by the words of institution, the Roman Mass preserves the essential truth of the miracle of the real presence in the Holy Sacrament, however

much it be encrusted with overlying errors of human tradition, and still further obscured by the usurped power wrongly attributed to the Church, when speaking *ex cathedra* with the voice of authority.

The quietism of the Quaker, also, is not evangelical, for it ignores the historical Gospel and the Christ of history; but quiet meditation and the Christian conscience crusade maintained in a consecrated life attain to the highest standard of personal rectitude and produce the tenderest sympathy with suffering humanity. The "inner light" comes from Him "who lighteth every man that cometh into the world." The mysterious secret of repose, learned so thoroughly by St. Paul, is the object lesson of St. James' definition of pure religion as merciful kindness to the poor and needy, and personal purity of life before God.

The modern invasion of the Church aims to make it a practical and successful business institution in the world, instead of maintaining its spiritual character as the home of the soul. One mark of this effect we see in the lamentable lack of architectural beauty and decorative finish in many Protestant Churches, because of the attempt made to adapt the building to meet the demands of the many side-shows in the congregation's life and activity; this is the logical consequence of the effort to make religion easy to the modern understanding of it. The end is accomplished by banishing the altar as the archaic shrine of hidden mysteries, and retaining the pulpit only as the rostrum in a public forum, and degrading the sanctuary to the character of a colosseum, or modern theatre and gymnasium. The heavenly twilight of the Rheims Cathedral is changed into the glaring light of modern, but gaudy, art-glass windows. The modern up-to-date financial business methods of the commercial world invade the sanctuary, hush the voice of the solemn and mysterious in divine service, and leave no room for St. Paul's "mystery of godliness" and Sidney Smith's "flashes of silence," to fill its lofty arches.

Practical methods in the Church are to be highly com-

mended for the welfare and progress of the Kingdom, but they need not sacrifice the Church's precious legacy of orderly decorum, nor substitute for it the push and frenzy of the wheat-pit and stock-exchange. Nor need Church organizations to be fashioned after the pattern of fraternal insurance orders, nor conducted, like the keen rivalries of the corner groceries, in numerous benevolent "drives," which, while aiming at most worthy objectives, still debases the standard of unselfish Christian ideals, and vulgarize religion and cheapen the Church's benevolent work. Animated by such a mind the Church inevitably loses its character as a divinely appointed depository of sacred mysteries, and the skilled organizer ranks higher as an ideal executive than does the prophet skilled in divine counsels as a pastor ministering for the cure of souls. The pastors are few who are not in some measure harassed by the burdens of numerous organizations appealing for the support of most deserving objects, the disregard of which, sometimes on account of insurmountable obstacles, incurs official disfavor. Perhaps this is the secret, in spite of the hustling methods of untiring organizers, of the apathy of liberal Christians as well as their keen disappointment at the absence of all stimulating spiritual solemnity, normally inspired by the invisible mysteries, which challenge their devout contemplation of and silent meditation on things sacred and divine. Men long for the culture of the inner life, which after all is the key to unlock the treasures of their hearts.

The modernist spirit impeaches the accuracy and authority of God's word, and the Church's interpretation and practice of its truth. Undoubtedly, a large majority of devout Christians endorse the plea to seclude the mystery of the miraculous conception and the Virgin Birth of the Saviour from the glare of the pitiless publicity given it in the modernist controversies rending the Church. For the man of sensitive and refined parts, in the spirit of true devotion, prefers to leave and regard it as a sacred mystery.

The same spirit appears in the modern evangelistic movements of the Church. "Persons of undoubted goodness of character and average sanity in relation to the extraordinary antics of Billy Sunday admit his irreverence, his truculence, the violence of his temper, and the debasement of his language, even criticize his motives and censure his methods, "but since he gets people," they follow the Jesuitical principle that "the end justifies the means"; and at any rate "the Church gains popular favor at small cost!"

Protestantism is sometimes regarded as an organized protest against forms of religious mystery degenerated into superstition. But in uprooting tares, ultra-Protestantism has also destroyed much good wheat. "It set itself against all mystery in religious symbolism; instead of mystery it gave us controversy; and instead of symbolism, syllogism. It deliberately stripped the place, where men worship, of all elements of beauty, and destroyed beauty itself as a heathen heritage."

This modern tendency has invaded the whole realm of life in the intellectual, aesthetic and ethical domains. In a recent number of *Harper's Magazine*, Fred Eastman arraigns this modern spirit for the moral decadence of the theatre. Managers are indicted for saying that they are giving "what the public wants," and their assertions disputed: "You are not giving us what we need now... We took our theatre as we took our religion and our politics... Our religion was a creed, our politics a party, and our theater an amusement. But the last fifteen years have played havoc... We have seen our politics land us in the bloodiest war of all history. We have seen our Churches turned into machines for raising budgets and their spiritual energies dissipated by institutionalism and sectarian strife. And we have seen our theaters degenerate into stupid and banal *revues* exhibitions of getting Gertie's garter and demi-virgins... Our complacency is gone. A divine discontent has been stirring us to insurgency. The old idols are falling. We have begun in politics and religion the struggle that

marks the transition from a faith that is traditional to a faith that is vital."—"When the new prophet comes, . . . he will choose to speak neither from the pulpit, nor from the platform, nor from the printed page, but from the stage. A great dramatist might help us find our souls." (Dean Inge).

We may not accept the ipse dixit of the critic, but we cannot shut our eyes to the truth of the unrest which he sees in the civil, religious and scientific world.

Let us heed the plea for the return of the mysterious and mystical into our forms of worship, "with a sense of reverence for sacred and divine mysteries. Let us protest against everything that cheapens religion and makes it commonplace; against overorganized Churches and the common opinion that organizations are good substitutes for personal piety and self-consecration; against the stupid notion that if you want to take religion to people you must first degrade it to their low level rather than elevate their crude tastes and desires to its higher level.

The Common Service answers the plea for spirituality over against the materialism of our daily life; it furnishes the sense of contact with God and the invisible world; and finds solid ground for awe and reverence in the presence of the mysterious and divine in worship. It builds upon the essential historical Rock, Jesus Christ Himself being the chief stone in the corner. It retains all the beauties of architecture, the silent twilight of the blended hues of true art, the accumulated furnishings of the ages, the translation of truth into divine melodies by a musical genius like Bach, the story of the mystery of the faith once delivered unto the saints; it brings them with all the logical clearness of divine truth, but beyond the grasp of reason, and yet with its quiet acquiescence. It brings back the dignity and grandeur of worship with its impressive flashes of sacred silence, to which our Doctor Spaeth once made such striking allusion, and enables the worshipping soul in simple faith to lay upon the altar its offering of consecration and love.

Wellsville, O.

ARTICLE V.

TYNDALE'S TRANSLATION OF THE NEW TESTAMENT 400 YEARS AGO.¹

BY PROFESSOR ELMER E. FLACK, A.M., S.T.M.

Job: 33:23 "An interpreter, one among a thousand."

History reveals many marvels of Divine providence, among the most striking of which have been the production and preservation of the Holy Scriptures. How God in His incomprehensible economy selected, endowed and trained the various individuals who contributed to the literature of the Old and New Testaments—the prophets, who recorded the unfolding of His plan of redemption for the world, the psalmists, who sang the praises of souls saved by grace, the disciples, who witnessed the wondrous work of our blessed Lord, and the Apostles, who bore the Good News of salvation unto a lost world—is a marvel which the term "inspiration" with all its elasticity cannot adequately define.

Furthermore, the preservation of papyrus rolls in the cells of Syria and the dry sands of Egypt to be unearthed and collated in succeeding centuries, the transcription of diverse manuscripts of Hebrew and Greek in various monasteries at the hands of patient scribes, and the translation of these precious documents into the languages of many peoples by devoted interpreters—all are acts of Providence which challenge the faith of an inquiring world.

Among those who under God have interpreted and translated the sacred Scriptures none holds a more significant place in the Latin world than St. Jerome, who, in the monastery of Bethlehem, the city in which our Lord was born, prepared the Vulgate translation, which has

¹ Address delivered at the Opening Services of Hamma Divinity School, Springfield, Ohio, September 16th, 1925.

had a profound influence in the history of the Christian Church.

In the English-speaking world no one has made a greater contribution to the knowledge of the Holy Scriptures than William Tyndale, the four hundredth anniversary of the publication of whose printed New Testament in September, 1525, we celebrate to-day.

English history abounds in the work of men mighty in the Scriptures. Missionaries had planted the Gospel on those shores early in the second century. A few centuries later others came from Ireland, where progress had been more rapid, and gave impetus to the pioneer work. Augustine, the Apostle of England, came in 597, and stirred the country with his Gospel message. Progress obtained purely by preaching. There were no manuscripts of the Bible in the language of the people. But, as in every land missionary zeal readily instills in the hearts of men the desire for an indigenous Gospel, so in England men arose with the ambition to translate the Scriptures into the flexible forms of early Anglo-Saxon.

About the middle of the seventh century Caedmon, a farmer of Northumbria, sang to the accompaniment of his harp paraphrases of passages of Scripture learned at the feet of Latin preachers. A little later Aldhelm, abbot of Malmesbury, translated the Psalms; and Egbert, bishop of Holy Island, the Gospels, into the native tongue. The venerable Bede, in the year of his death, 735, produced a translation of the Gospel of John. Alfred the Great, 848-901, patron of the Church, sponsored a translation of the Psalter. Other efforts to reproduce the Bible in the language of the people were made in the tenth century. But the English language as such had not yet found expression.

The Norman conquest added new strains to the diversified dialects. For two or three centuries the English tongue passed through the slow process of crystallization. It was not until the fourteenth century that specific English works appeared. Chaucer, it will be remembered, lived and wrote toward the close of this period. Before

this time no English version of the Bible could be expected. The first effort was made by John Wycliffe, parish priest of Lutterworth, who, with the assistance of other scholars, chief of whom was Hereford, produced in 1382 a complete version of the Scriptures in the language of the people. This was revised by John Purvey in 1388. Wycliffe made his translation entirely from the Vulgate of Jerome. No Hebrew or Greek manuscripts were at his disposal. While his work was a translation of a translation, and existed only in manuscript form, yet it served to crystallize the volatile form of the English tongue, and paved the way for future achievements.

The fifteenth century was characterized by many epoch-making events. First of all, we mention the fall of Constantinople in 1453 with the consequent, westward flight of Greek scholars, who inaugurated the great renaissance. Greek was first taught in the University of Paris in 1458. The first Greek grammar was published in 1476; the first Greek lexicon, in 1480-1492, the memorable date of the discovery of America, marked the establishment of the first Greek course in Oxford with Grocyn as professor.

Concomitant with the revival of learning came expansions along all lines. As Watt in a later century curiously found the force of steam by observing the action of his mother's tea kettle; and Franklin, the power of electricity by experiments with a kite and a key; so Gutenberg, we are told, invented printing by observing the effect of dropping the letters of his name which he had carved out of the bark of a tree into a pot of purple dye. Thus he charmed the world with his fascinating method of replacing the crude manuscripts with books printed from movable type. He printed the first complete Bible, the Vulgate, the so-called Mazarin Bible, in 1455. Caxton introduced the printing press into England in 1470. The first printed Hebrew Bible appeared in 1488. By the end of the century the Scriptures had been translated into various languages of Europe.

The vast advances in the intellectual and material

realms through the discoveries and achievements of such men as Gutenberg, Columbus, Magellan, Copernicus, and Erasmus, were accompanied by a momentous religious awakening. Truly, "Greece arose from her grave with the New Testament in her men." Men were beginning to search for truth as never before. The Dark Ages, overgrown with cloistered traditions and subtle superstitions, had to yield to the light of the new day. Men began to seek release from ecclesiastical bondage, petty performances promising pardon *ex opere operato*, and intellectual stagnation and decay. But God in His providence raised up men meet for the spiritual exigencies of such an age.

About the same year that Luther, the great Reformer, the translator of the Scriptures into his native tongue, and thereby creator of the German language, saw the light of day in the little town of Eisleben, Germany, there was born in Little Sudbury, Gloucestershire, England, near the border of Wales, the man who was destined to give to the English-speaking world, not only the first printed New Testament, but also in so doing the medium of literary expression. That man was William Tyndale.

Unusual training is afforded men who are heirs of great spiritual responsibilities. As Moses was trained at the court of Pharaoh; Paul, at the feet of Gamaliel; Jerome, in travel and rabbinic culture; so Tyndale was prepared for his task under the greatest classical teachers of his day, Grocyn, Latimer and Linacre at Oxford, and later Erasmus at Cambridge. And in his actual work of translating he had contact with the great German Reformer.

Having gone to Oxford early in youth he spent many years there in diligent study, became proficient in Greek, and grew mighty in the Scriptures. When he learned of the presence and work of Erasmus at Cambridge, he left Oxford and went to that city, where he continued his studies for several years.

In all probability it was during Tyndale's stay at Cambridge that Erasmus, after careful study of all available

Greek manuscripts, prepared his renowned Greek New Testament, which he gave to the world in 1516. This great undertaking was an inspiration to Tyndale. So far-sighted was Erasmus that he expressed in the Preface to his work the desire that an English version of the Scriptures might be made. "I totally disagree," he says, "with those who are unwilling that the sacred Scriptures, translated into the vulgar tongue, should be read by private individuals, as if Christ had taught such subtle doctrines that they can with difficulty be understood by a very few theologians, or as if the strength of the Christian religion lay in men's ignorance of it.—I wish they were translated into all languages of all peoples—that the ploughman might sing parts of them at his plough, and the weaver at his shuttle, and that the traveler might beguile with their narration the weariness of his way."²

With this vision before him Tyndale went forth to preach the Gospel. After his ordination at Cambridge in 1521, he returned to his native town in Gloucestershire, and became tutor and chaplain in the home of Sir John Walsh. No doubt it was in his contacts with the common people there that he "perceived by experience," as he says, "how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue—which things only moved me to translate the New Testament."³

It was at this time that Lutheran literature began to pour into England. The report of Luther's revolutionary attitude toward the Papal hierarchy, his controversies with Henry VIII, in which the latter was honored with the title, "Defender of the Faith," the publication of his famous tracts, his bold stand at the Diet of Worms in 1521, and his production of the German translation of the New Testament in 1522 caused no little commotion in England as well as upon the continent.

Tyndale found himself out of harmony with the igno-

² See Goodspeed, *The Making of the English New Testament*, p. 3.

³ Quoted from Brown, *History of the English Bible*, p. 40.

rant and bigoted clergy, and even the reformers of the more conservative type, and in sympathy with the bold and courageous Luuther. His preaching in the Church of St. Adaline and on Austin's Green of Bristol was characterized by unusual boldness. Violently he denounced the bigotry of his day, and as a result he was summoned before the Chancellor. On one occasion, when disputing with a certain learned man, who remarked, "We were better to be without God's laws than the Pope's," he challengingly replied, "I defy the Pope and all his laws," and no doubt mindful of Erasmus' statement in his Preface to his Greek New Testament, he added, "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scripture than thou doest."

The attitude of the Church in that day toward translations of the Scriptures was ridiculously narrow. In 1229 the Council of Toulouse had decreed that no layman should be permitted to have any book of the Bible. Following such declarations the antipathy towards versions was increasingly narrow. To have a translation was a gross offense. The revival of learning was regarded with great suspicion. "They said there was a new language discovered called Greek, of which people should beware, since it was that which produced all the heresies; that in this language was come forth the New Testament, which was full of thorns and briars."⁴

Latimer, Tyndale's teacher, on one occasion preached a sermon at Cambridge, in which he favored the translation and general reading of the Bible. In antagonistic reply to this attitude Friar Buckingham declared in a special sermon, "Thus where Scripture saith that 'no man that layeth his hand to the plough and looketh back is fit for the Kingdom of God,' will not the plowman when he readeth these words be apt forthwith to cease from his plow, and then where will be the sowing and the harvest? Likewise also whereas the baker readeth, 'A little leaven leaveneth the whole lump,' will he not be forthwith too sparing in the use of leaven, to the great injury of our health? And so also when the simple man reads the

4 See Smythe, *How we got our Bible*, p. 101.

words, 'If thine eye offend thee pluck it out and cast it from thee,' incontinent he will pluck out his eyes, and so the whole realm will be full of blind men, to the great decay of the nation and the manifest loss of the King's grace. And thus by reading of the Holy Scriptures will the whole realm come into confusion."⁵ Such narrow-mindedness represents the attitude of that day.

Unable to carry out his plans in Gloucestershire, where his enemies were violent and his life was in danger, Tyndale went to London in 1523, and having remembered that Erasmus had referred to Cuthbert Tunstall, bishop of London, as a friend of learning, he made application to him for a position in his service. When this request was refused, he found a friend in the person of Humphrey Monmouth, a wealthy merchant of that city and an admirer of Luther, who later suffered imprisonment in the Tower of London for his interest in Tyndale. For six months the young enthusiast remained in Monmouth's home studying diligently the Holy Scriptures.

But his experiences in the great city convinced him that there was no opportunity for him to succeed with his project in England, so he decided to go to the continent. As he himself says, "In London I abode almost a year—and understood at the last not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."⁶

Accordingly, in the spring of 1524 he left England never to return. He first went to Hamburg, but finding no printer there, did not remain very long. According to the best authorities he went on to Wittenberg, "the common asylum of all apostates," as that city was called. Unmolested by his enemies and befriended by the great Reformer he devoted the following year in that city to the translation of the New Testament.

In the spring of 1525 Tyndale returned to Hamburg in order to receive some money promised him by Monmouth,

5 See Smythe, *How We Got Our Bible*, p. 101.

6 Quoted from Price, *The Ancestry of Our English Bible*, p. 235.

but again his stay was brief. In April he proceeded to Cologne, a prominent commercial center, for the purpose of printing his translation. He selected this city, in all probability, because of the presence there of renowned printers who had done extensive work for Englishmen. Quentel was the man whom he engaged to do his work. The contract called for 3,000 copies in a quarto edition.

Scarcely had the printers undertaken the task when the enterprise was discovered by an enemy of Luther by the name of Johann Dobneck, or, as he was better known, Cochlaeus, who was preparing a book for publication at the same establishment. One day as he was visiting the office he overheard the printers discussing the secret enterprise of Tyndale.

Anxious to prevent the spread of Lutheranism, Cochlaeus invited the printers to a banquet, made them drunk with wine, and while they were thus intoxicated he learned the secret "that there were at that very time in the press 3,000 copies of the Lutheran New Testament, translated into the English language, and that they had advanced as far as the letter K in the order of the sheets."⁷

The attitude of this "scourge of Luther," as Cochlaeus was called, toward such an undertaking is observed in a letter which he addressed to James V of Scotland, "The New Testament translated into the language of the people is in truth the food of death, the fuel of sin, the veil of malice, the pretext of false liberty, the protection of disobedience, the corruption of discipline, the depravity of morals, the termination of concord, the death of honesty, the well-spring of vices, the disease of virtues, the instigation of rebellion, the milk of pride, the nourishment of contempt, the death of peace, the destruction of charity, the enemy of unity, and the murderer of truth."⁸

Enraged at the thought of Tyndale's undertaking this notorious Romish theologian immediately procured an order to stop the project through the influence of Herman

7 Quoted from Dallmann, William Tyndale, p. 32.

8 Quoted by Dallmann, William Tyndale, p. 14.

Rinck, a senator of Cologne, and informed the King of England and other officials to guard the seaports lest this "pernicious merchandise" be imported into that country.

When the news of Cochlaeus' discovery reached Tyndale, he rushed to the printing establishment, seized the sheets which had been printed, and fled with Friar Roye, whom he had employed as an assistant particularly for the purpose of reading proof, up the Rhine to Worms, where Luther had made his bold stand at the Diet four years previous.

The printer, whom Tyndale engaged at Worms, was Peter Schoeffer, a son of the famous associate of Faust and Gutenberg, the original printers, who had been located at Maintz, but who, upon becoming a Lutheran, found it desirable to leave that city. Accordingly, he had gone to Worms in 1512. This man completed for Tyndale the quarto edition begun at Cologne, and in addition printed 3,000 copies of an octavo edition.

Tyndale published both editions anonymously. In doing this he said, "I followed the counsel of Christ, which exhorteth men to do their good deeds secretly and to be content with the conscience of well doing."⁹ Although he completed his work in a comparatively short time, yet it was not a careless translation. In commenting upon the carefulness with which he proceeded with his work, he wrote to a friend, "I call God to record, against the day we shall appear before the Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would I do it this day, if all that is in the earth, whether it be honor, pleasure, or riches might be given me."¹⁰

This exactitude reminds one of Luther's deep concern that his translation be accurate. Unable to express properly the various parts of the animals employed in the Old Testament sacrificial system, he asked butchers to dress sheep in his presence in order that he might be able to employ correct expressions.

9 Quoted by Milligan, *The English Bible*, chap. v.

10 Quoted by Heaton, *The Bible of the Reformation*, p. 46.

The 6,000 copies of Tyndale's New Testament, published in September 1525, exactly 400 years ago, were ready for secret distribution in England by December. In a letter to Henry VIII, dated December 2, 1525, Dr. Edward Lee, the King's almoner, wrote that "an Englishman, at the solicitation and instance of Luther, with whom he is, hath translated the New Testament into English and within a few days intendeth to return with the same imprinted into England. I need not to advertise your grace what infection and danger may ensue hereby if it be not withstood. This is the nearest way to fill full your realm with Lutherans. For all Luther's opinions be grounded upon bare words of Scripture.—All our forefathers, governors of the Church of England, have with all diligence forbid English Bibles.—The integrity of the Christian faith within your realm cannot long endure if these books come in."

Early in 1526 both editions were smuggled into England in various articles of merchandise such as sacks of flour and bales of cotton. No little commotion occurred when these books were known to be in the land. The common people were anxious to have the Word of God. Spalatin, the German scholar, writing in his diary in August, 1526, remarked, "The English, in spite of the active opposition of the King, were so eager for the Gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it."¹¹

While the common people, on the one hand, were thus eager to purchase and read Tyndale's New Testament, the ecclesiastical authorities, on the other hand, made every effort to destroy it. Bishop Tunstall of London examined it, declared that it contained 2,000 errors, warned the people against it, and made extensive plans to have the books purchased and burned. However, a society, organized for the purpose of scattering Tyndale's Testament and Luther's works, succeeded in disseminating the copies so widely that the authorities had great

11 Heaton, *The Bible of the Reformation*, p. 45.

difficulty in suppressing the circulation. Furthermore, additional copies were printed at Antwerp. It is estimated that by 1528 as many as 18,000 copies had gone from the presses. Enormous sums were paid the printers to turn over their volumes for public conflagration. These fires, which were held in many places, were regarded as "sacrifices well pleasing unto God."

But in spite of the determined efforts on the part of Bishop Tunstall and Archbishop Warham to suppress its publication the work went forward. Finally, Tunstall, returning from the Treaty of Cambray, which forbade the printing and selling of Lutheran books, stopped at Antwerp, and made an agreement with August Packington, an English merchant of that city, a friend of the bishop and secret friend of Tyndale, to purchase all unsold copies in order that he might have them burned. This shrewd business man contracted with Tyndale to finance further publication by purchasing the books with the bishop's money. After deliberating over this proposal Tyndale remarked, "I am the gladder for these two benefits shall come thereof. I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain with me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will be much better than the first." Thus, "the bishop had the books, Packington, the thanks, and Tyndale, the money."¹² Under this clever agreement, unknown of course to the bishop, the work of publishing the New Testament steadily advanced.

Although many thousands of copies were secretly distributed throughout England and Scotland, yet so persistent were the adversaries of the undertaking that most of these were destroyed. To this day only two copies of the octavo edition have been found; one, very imperfect, now in the library of St. Paul's, London; the other, more complete, now in the Baptist College at Bristol, England;

12 Hoare, *Evolution of the English Bible*, p. 148.

and of the quarto edition, only one fragment is known. It contains 31 leaves, and is preserved in the British Museum.

The zeal of Tyndale, however, was in no way abated by the burning of his Testaments. He had dedicated his life to the work of bringing the Scriptures into the hands of the common people, and no obstacles could discourage him in his undertaking. On one occasion he remarked to an envoy of the king, who had gone to the continent for the purpose of bringing him back to England, "I assure you that if it would stand with the king's most gracious pleasure to grant a translation of whatsoever person he pleases, I shall immediately make faithful promises never to write more nor abide two days in these parts after the same but immediately repair unto his realm, and there humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace wills, so that this be obtained."

The attitude of the Church toward Tyndale's Testament changed very little in his day. The Vulgate alone was the Bible of the Church. Curiously, no one thought of it as only a translation containing many errors, nor remembered that Jerome had met with serious opposition when he gave it to the Church. But the opposition to Tyndale's work was in no small measure due to the controversial character of the marginal notes. He himself realized the necessity of revising it, and it was the literary expression of the later revision, which he succeeded in publishing in 1534, that has influenced all succeeding translations.

While the printers at Antwerp were issuing thousands of copies of the New Testament for distribution in England, Tyndale continued his literary work at Worms. Before the close of 1526 he published his "Prologue to the Epistle to the Romans," concerning which Demaus says, "Nothing could show more strikingly than this work the great ascendancy which the German Reformer had now obtained over the mind of Tyndale. The 'Introduction to the Romans' is in truth hardly an original work, but is

much more correctly described as a translation or paraphrase of Luther's preface to the same epistle."¹³

Although the English Reformer was interested in preparing tracts against the hierarchical system of Roman Catholicism, yet his greatest concern was that the common people of England should have the Holy Scriptures. Accordingly, having succeeded in the printing of his New Testament, he made preparations to translate the Old Testament. In all probability he studied Hebrew while at Worms, where a famous synagogue of the Jews was located. Spalatin has recorded in his diary that Tyndale, "was so learned in seven languages—Hebrew, Greek, Latin, Italian, Spanish, English, French—that in whichever he spoke you would think it was his native tongue."

But Tyndale did not remain many years in Worms. English authorities, particularly Cardinal Wolsey, sought his arrest. It was, therefore, necessary for him to flee from his enemies in order to escape deportation back to England. So he left Worms, and located at Marburg, where Philip of Hesse had just founded the first Protestant University, in which Hermann con dem Busche, pupil of Reuchlin, the first German Hebraist, and a friend of Tyndale, was professor.

Here he remained two years. In 1528 he published a treatise on justification by faith entitled, "Parable of the Wicked Mammon," and also an attack upon the papacy and defense of the Reformers entitled, "Obedience of the Christian Man." Both of these works bear the marks of Luther's influence. Referring to the latter work Sir Thomas More vehemently remarks, "He hath not only soaked out the most poison that he could find through all Luther's books, or take of him by mouth—but hath also in many things far passed his master."

The following year, 1529, the significant Marburg Colloquy was held. Perhaps Tyndale sat at the table with Luther and Zwingli. That he agreed with Luther is seen from his statements in one of the tracts which he wrote at Marburg, in which he accused the Papacy of corrupt-

13 William Tyndale, p. 152.

ing the sacraments of Baptism and of the Body and Blood of Christ, and declared that "Scripture hath but one sense which is the literal sense—whereunto if thou cleave, thou canst never err or go out of the way. And if thou leave the literal sense, thou canst not but go out of the way."¹⁴

It is difficult to estimate exactly the influence which Luther exerted over the English Reformer. Some scholars deny that Tyndale was with Luther at Wittenberg, or that he borrowed from him in his translation of the New Testament. Others assert that he was practically dependent upon him, and that his work was simply a translation of Luther's German New Testament. Somewhere between these two extremes the correct view lies. To determine this would require a careful, critical comparison of the works of the two men to see how many Germanisms the Englishman borrowed—a task too extensive for this treatise. And even then seeming Germanisms in Tyndale's translation may represent, after all, good Anglo-Saxon expressions of that period, as some scholars have pointed out.

However, we desire to estimate briefly and in general the dependence of the English scholar upon the great German Reformer. First of all, Tyndale's thorough education was received before Luther ever came into public view. That he knew more Hebrew and Greek than the great Reformer is reasonable to suppose. However, in his translation, while exact in the reproduction of grammatical forms, yet he sometimes failed to grasp "*das Sprachgefuehl*," the feeling of the language, as keenly as did Luther. From Erasmus, his renowned teacher, he no doubt received the inspiration to translate the Bible into English. Upon this, his life work, he began before he ever met Luther. Furthermore, his whole life was characterized by a marked individualism. Finally, in reference to his translations of the Scriptures he himself explicitly asserts his independence, "I had no man to counterfeit, neither was helped with English of any that

14 Obedience of the Christian Man.

had interpreted the same, or such like things in the Scripture beforetime."¹⁵

To be sure, he was "a part of all that he had met," as Tennyson conceives one of his characters, yet so outstanding was his personality and ambition that he could never be satisfied with mere imitation. He did not translate Luther's German New Testament into English, as some writers erroneously affirm. With his own style and diction he has stamped the New Testament so indelibly that succeeding versions have never been quite able to remove the impression.

On the other hand, several facts seem to indicate that the hero of the Reformation exerted a profound influence over him. It will be remembered that Monmouth, the wealthy merchant of London, with whom Tyndale spent six months or more, was deeply interested in Luther, and perhaps this interest suggested to Tyndale the advisability of going to the continent in order to come into closer contact with the Reformer.

That Tyndale spent the year 1524-5, immediately previous to the publication of his translation of his New Testament, in Wittenberg, the majority of scholars are agreed. As Heaton remarks, "All contemporaneous evidence agrees, and it is almost certain that he spent his first continental year where Luther was now a married man, and could easily receive his friends."¹⁶ Thus in the actual work of translation Tyndale was with Luther.

Because of the overwhelming evidence no one denies his use of Luther's translation of the New Testament. In addition he made use of Erasmus' Greek New Testament, published in 1516 and revised in 1522, also Erasmus' Latin translation of his own Greek text, and the Vulgate. Wycliffe's translation, existing only in manuscript form, and based entirely upon the Vulgate, was too antiquated to claim much of a place in his bibliography.

A glance at the marginal notes of Tyndale's Testament,

¹⁵ See Goodspeed, *The Making of the English New Testament*, p. 11.

¹⁶ *The Bible of the Reformation*, p. 31.

or as Henry VIII called them, "the pestilent glosses," indicates clearly a dependence upon Luther. Many of these notes, in fact, are reproduced literally. As Demaus remarks, "Perhaps it would have been better if Tyndale had in this matter more closely followed his German predecessor; for the greatest of Tyndale's admirers must admit that his keen sarcasms are by no means so suitable an accompaniment to the sacred text as Luther's topographical and expository notes."

The same dependence obtains in Tyndale's prologues and the tracts which he issued. In the order of the books and arrangement of the text of his New Testament he obviously followed Luther.

But not only in the prologues, glosses, tracts, order of books and paragraphing of his New Testament, but also in the translation itself the dependence of Tyndale upon Luther is in evidence, many scholars to the contrary notwithstanding. Says Dr. Gruber, after making a parallel collation of Tyndale's text of 1525 and Luther's third Wittenberg edition of 1524 with the Greek text of Erasmus, "Of all the versions accessible to Tyndale, he followed Luther's version more than any other, and indeed, than all others combined. It was apparently largely used as a close second to the Greek Testament itself.—And though his version was a translation from the Greek text of Erasmus, which he used as a patient and advanced student of the language, Luther's version was undoubtedly the model in form and substance followed by him. And thus, largely as an interpretation also of the true meaning of the original text, Luther's version was Tyndale's guide."¹⁷

Indirectly, therefore, we owe to Luther some of the choice renderings in the English New Testament. As a certain writer has said, "Perhaps it is not too much to say that the two most copious and energetic languages are greatly indebted to Luther for their terseness and expression."¹⁸

17 The Truth about Tyndale's New Testament, p. 65.

18 See Dallmann, p. 82.

Neither as a translator nor reformer is Tyndale comparable to Luther. Fortunately, his contacts with his great master and his free use of Luther's works enabled him to make a unique contribution to the English Bible and the Reformation in England.

In 1530 Tyndale published a translation of the whole Pentateuch from the original Hebrew, and thus laid the foundation for the English Old Testament, which he planned, but was unable to complete. The following year, 1531, he published at Antwerp a translation of Jonah. Again, efforts were made to seize him and deport him to England. So he was compelled to leave that city. He spent the following two years in solitude working upon a revision of his New Testament, which he published in 1534 in Antwerp, having returned to the house of the English merchants in that city the year previous. The reasons for this revision were: to offset a revision which George Joye, his amanuensis, was publishing the same year, in which many of his typographical errors had been corrected and changes made in harmony with the Vulgate; to meet the critical opposition to his former translation; and to improve the marginal notes, which had been particularly offensive.

In 1535 while still at Antwerp Tyndale published a revised edition of the Pentateuch, and also of his New Testament. In his efforts to translate the whole of the Old Testament he proceeded as far as Chronicles, but did not live to see his work published. For in that same year he was treacherously beguiled by a Romanist by the name of Henry Philipps who, posing as a friend, betrayed him into the hands of officers of Charles V. On May 24, 1535, he was imprisoned in a dungeon in the castle of Vilvorde near Brussels.

Efforts were made on the part of Tyndale's friends to have him released. Appeals were made to Henry VIII and Cromwell, but all such attempts were futile. Here he remained about a year and a half working on a revision of his New Testament and a translation of the historical books of the Old Testament. With Pauline zeal

and fervor he converted the jailer, his daughter, and other members of his household, and won the confidence of many who came to know him there.

The only autograph which has been preserved to us is a letter which he wrote from his dungeon to the governor of the castle, in which he says among other things, "I entreat your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession a warmer cap—a warmer coat also.—My overcoat is worn out;—my shirts are also worn out.—I wish also his permission to have a lamp at evening, for it is wearisome to sit alone in the dark; but above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may spend my time with that study—." Such diligence we seldom find to-day!

Tyndale had no expectation of release from imprisonment. "If they shall burn me," he says, "they shall do none other thing than that I look for—: There is none other way into the Kingdom of life than through persecution and suffering of pain, and of very death, after the example of Christ."

Burning at the stake was a customary procedure in that day. Said Ruwald Tapper, Doctor of Theology, and Chancellor of the University of Louvain, one of the judges who tried Tyndale, "It is no great matter whether they that die on account of religion be guilty or innocent, provided we terrify the people by such examples; which generally succeeds best when persons eminent for learning, riches, nobility, or high station, are thus sacrificed."

In view of such unethical motives on the part of his judges there was no hope of escape for the Reformer. Accordingly, on Friday, October 6, 1536, he was cruelly strangled, and his body burned in the prison yard. His last words were, "Lord, open the King of England's eyes." Thus

"His blood was shed,
 In confirmation of the noblest claim—
 Our claim to feed upon immortal truth,
 To walk with God, to be divinely free,
 To soar, and to anticipate the skies."

Tyndale's prayer was soon answered. The growing demand on the part of the English people for the Bible in their own tongue led the king to sanction the sale and use of Tyndale's revised Testament one year later. In less than three years an English Bible appeared in every parish church in the country.

No less than marvelous was the career of this great "Apostle of England," as he was called. Born of humble circumstance, "evil favored in this world and without grace in the sight of men," in his own estimation, yet he became, in the estimation of others, "perhaps the greatest benefactor that country ever enjoyed," "the chief of the English Reformers."

Among the many succeeding versions which were dependent upon his work are: the Coverdale Bible, published in 1535, to a large extent a revision of his first and second editions with the aid of German translations; and Mathew's Bible, published in 1537, largely the work of John Rogers, friend of Tyndale, and chaplain of the English House at Antwerp. The New Testament section was Tyndale's revision of 1535. Taverner, in his New Testament of 1539, made some revisions from the Greek, but in the main followed Tyndale. The Great Bible of 1540 was for the most part a revision of Tyndale. The Geneva Bible of 1560 also in its New Testament section was based upon Tyndale's last revision. The Bishop's Bible of 1568 owed much to Tyndale. Thus practically all of the versions of the sixteenth century were largely revisions of the great English Reformer's New Testament. In style and diction he was the pioneer.

And when the Authorized version of 1611, at the solicitation of King James, was carefully prepared by many competent scholars, who labored several years on the text,

it was found that Tyndale was followed almost slavishly. In fact it has been estimated that "the phraseology which Tyndale worked out in obscurity and peril still lives in nine-tenths of the King James New Testament."¹⁹

For practically three centuries the Authorized Version, bearing as it did the stamp of the one man, Tyndale, upon it, held the field of Scriptural version in English. No new attempts seemed to be able to supplant it. Even the Revised Version of 1881 and the American Standard Version of 1901, called forth because of the presence in the Authorized Version of so many obsolete words, the discovery of manuscripts throwing new light upon the texts, and the desire on the part of Bible students for greater clearness and accuracy, even have failed to surpass the language of Tyndale in simplicity and beauty of expression. Of the one hundred and fifty translations and revisions of the New Testament which have been made in the last four hundred years, twenty-five of which have appeared within the last quarter of a century, there is not one upon which Tyndale has not exerted an influence. In the majority of the English and American revisions his phraseology appears. The New Testaments in modern speech cannot evade his English. Says Weymouth in the preface to his "New Testament in Modern Speech," "But alas, the great majority of even 'new translations,' so called, are, in reality, only Tyndale's immortal work a little-often very little-modernized."

Truly, no one has contributed so much to the English Bible, and we may say, in view of the influence which the Bible has exerted upon the English-speaking people, no one man has contributed so much to English usage as Tyndale, Shakespeare, Milton, Tennyson, and a score of literary men not excepted. His version of the New Testament has been called, "the most splendid literary monument of the genius of our native tongue."

A Roman Catholic writer has said, "Who will not say that the uncommon beauty and marvelous English of the

¹⁹ Goodspeed, *The Making of the English New Testament*, p. 114.

Protestant Bible is one of the greatest strongholds of heresy in our country? It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how to forego. Its felicities seem to be things rather than words."²⁰ And Froude, in his "History of England" remarks, "The peculiar genius—if such a word may be permitted—which breathes through it, the mingled majesty and tenderness, the preternatural grandeur, the Saxon simplicity, unequaled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man—William Tyndale."²¹

In the past 400 years since Tyndale's day marvelous advances have been made in the study of the text of the New Testament. More than 4,000 manuscripts, including some very important codices, are now at the disposal of scholars, and have thrown inestimable light upon the Scriptures. The work of Deismann and other scholars upon the papyri and ostraka, by which it has been proved that the language of the New Testament was the non-literary Greek of the first century A. D., has added tremendous interest to New Testament study.

But, after all, the contribution of the more recently discovered manuscripts, the evidence of the papyri, and the work of modern scholars and translators, important and valuable as they have been, and truly justifying revision after revision of the New Testament, have nevertheless necessitated remarkably few changes in Tyndale's language.

A bold and fearless reformer, willing to brave the dangers connected with the work of producing a New Testament in the language of the people, an indefatigable student, a learned scholar, a fearless preacher, a conscientious interpreter, a noble martyr, Tyndale has never been surpassed, and doubtless will never be equalled in his singular contribution to the English Bible. Truly, he was "an interpreter, one among a thousand."

²⁰ Faber, quoted by Pattison, *The History of the Eng. Bible*, p. 108.

²¹ III:84.

When we think of Tyndale's diligence in the study of the sacred Scriptures, with very few, and those primitive, Greek and Hebrew grammars and lexicons at his disposal; of his bold and conscientious objections to the bigotry and ignorance of his day; of the dedication of his life to the supreme task of affording the common man the riches of God's grace in His Holy Word; of his scrupulous care and concern that not a letter of that Word should suffer alteration at his hand; of his willingness to suffer martyrdom for the cause he represented; and of the matchless contribution he has made towards the uplift of the English-speaking world;—then we wonder what should be our diligence in the study of sacred Scripture with the inestimable aids which the researches of philology and theology afford us to-day; our zeal and devotion in view of the tremendous tasks, the serious problems, and the incomparable opportunities which confront the Christian Church in this present age; and consequently, our contribution towards the adaptation of the glorious Gospel of the blessed God to the spiritual needs of man!

Springfield, Ohio.

ARTICLE VI.

THE SOURCES OF THE OLD TESTAMENT HISTORICAL BOOKS.¹

BY PROF. EDUARD KOENIG, UNIVERSITY OF BONN.

Translated by Professor John Hauptmann,
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Is there any truth in the modern dogma that the Israelitic historical books are subordinate to the old Oriental sources?

Entirely apart from all the charges which have been preferred recently by antisemitic authors against the historical books of ancient Israel there are several principal opinions which are usually held in our days with regard to these historical books. Let us see how they are arrived at and whether or not any one in particular demands a critical examination.

The first position which has been taken recently as to the old Hebrew historical books starts from the standpoint that these books represent a philosophy of history.² It is supposed, after the alleged time of the recorded facts, certain men in Israel originated a general view of the beginning and the course of the history of their people and then elaborated the history in accordance with it. The historical books of Israel, however, show by actual character that they do not have their foundation in abstract speculation. For even if anyone should have invented the course of Israel's history, so extremely changeable from the days of Abraham on, what Israelite wishing to write a self-originated history of his people, would have had the idea of adding to this philosophical essay the reports—for instance—of the Egyptian slavery of Israel or of the frequent cases of rebellion of the ancestors

1 Cf. my essay "Das Obergestachten im Gotteslaesterungs-Prozess Fritsch" (1918).

2 Herm. Schneider (at Leipzig), *Zwei Aufsätze zur Religionsgeschichte*, (1909), p. 2.

against Moses? Further argument against this first main opinion on the value of the old Hebrew historical books is unnecessary.

A second main attitude toward Israel's historical books of its oldest times is based on the following propositions: He who has a heart and who can feel must notice that, for example, in the story of the sacrifice of Isaac, the object is not to state certain historical facts, but the reader is to feel compassion with the heart-rending pain of the father who is to sacrifice his own child by his own hand.³ Is such an assertion congruent to the intention of the writer of Gen. 22? No, it misses it completely. For the narrator certainly intends to report as a historical occurrence that at first God tested Abraham to find out whether he was capable of sacrificing his son to the deity. But then, after he was shown ready for that extreme religious submission, he was made sure of the fact that his God was above claiming human sacrifice and that he was satisfied with the highest possible degree of faith. The assertion that that tale had been reported only for the purpose of inciting first pity for and then joy with Abraham is against the grammatico-historical method of exegesis of the original text. To attribute the above-mentioned purpose to this narrative is not to explain this old history, but to read into it a modern subjective thought. Instead of historical narratives these old authorities are said to be only novels. This second chief position in respect to the old Hebrew literature is nothing but an aestheticising misinterpretation.

But the modern evaluation of the old historical books does not stop at the transference of the Hebrew historical narrative into the domains of philosophical construction and poetry. But it went even a step further. The next development was a simple ignoring of these historical books. One needs only to follow with open eyes the movement going on in most recent times to see how the historical sources of old Israel have been simply set aside by this and that representative of the modern historical school. Such a discrediting of the old Hebrew historical

3 Herm. Gunkel, "Das Genesis ausgelegt" (1910-1917), p. xii.

authority was shown, for instance, when the report that Abraham was negotiating with the sons of Heth, while purchasing the burying place (Gen. XXIII, 1 ff) was derided as a misunderstanding.⁴ When the critics learned, however, from the Tellel-Amarna-letters, that sons of the Hittite prince Arzavia had been living in the South of Palestine, they did not use the same method to set aside this report. Or to give another example: in a recent book⁵ there often occurs the thought that the conditions of those early times can be determined only by these non-Israelitic sources, as if the old Hebrew sources did not exist at all.⁶ The value of the old Hebrew authority accordingly has dropped down to zero in a certain far-spread tendency found among writers on antiquity.

It is to be admitted, on the other hand, that in 1923 the following concession was published: "In my opinion, an opinion based only on critical and purely objective examination of the original sources, it becomes evident that the tradition of the Old Testament knows much more about the ancient Orient than many of us have thought."⁷ But how has he who makes this admission reached this opinion? Where are the original sources from which he has taken it? They are the non-Israelitic monuments and literatures. Therefore even in this confession the old Hebrew historical books are only admitted to have the benefit of the authority of the old Oriental sources. Still the historical books of Israel are not in a position where they could prove the real course of the history of those ancient times alone. Still the value of the Israelitic historical books is to be evaluated according to their agreement with the testimony of other reports of that time.

4 Bernh. Stade, *Geschichte des Volkes Israel*, vol. I, p. 143.

5 Ant. Jirku, *Altorientalischer Kommentar zum Alten Testament*, 1923, for instance p. 22 with regard to the statement that the Tigris ran "East of Assur."

6 Gen. II, 14) or page 40 with regard to the mentioning of Nimrod, (Gen. X, 8).

7 Arthur Ungnad, Breslau, in "Kulturfragen," Vol. I, (1923), p. 14.

Is this evaluation of the old Hebrew historical books just to their real character? Let us try to get the right answer on this fundamental question in the following course of investigation.

I.

In the beginning I must emphasize above all a fact which has been always overlooked, namely that the Israelites also were an Oriental people. Did they not therefore also live like other peoples of those earlier times in these countries which usually are called the Orient? Therefore could not the ancient Israelites also observe contemporary historical events according to the geographical, national-historical and general-cultural conditions of the then existing people? Whether they did that with little or much recognition of the historical truth will be shown when we begin to look into the literature of other civilized nations of the ancient Orient and try to form, in the first instance, by this method a judgment upon the value which falls to the share of their historical books in proportion to those of the Hebrew.

Many of the ancient nations of the Orient could not produce historical books at all. Neither the literature of the Chinese of the ante-Christian era nor the literature of the old Indians and Persians shows works which could be counted in the category of historical reports.⁸ Farther on there are mentioned Tyric annals in the Phoenician regions.⁹ But their character must not be examined too closely. For instance, the existence of a historian Sanchuniathon of Phoenicia is not even established;¹⁰ to say nothing of a possibility of forming a sure opinion of his literary genre by the excerpts which have been made by Philo Biblius—presumably from Sanchuniathon's work.

8 Compare Paul Hinneberg, *Die Kultur der Gegenwart*, I, VII, p. 179 ff, 313 ff.

9 Lehmann-Haupt, *Israel*, (1911), p. 87.

10 Compare M.-J. Lagrange, *Etudes sur les religions semitiques* 2. edition, p. 396 ff.

Even among the Egyptians, who are known by their interest in writing,¹¹ historiography is scarcely spoken of. It is true there have been preserved from about 2000 till 1580 B. C. Egyptian stories (from the time of the middle kingdoms) which relate many a story in a most dignified way: as for instance, the tale of the court-servant Sinuche who, being afraid of a new Pharaoh, fled to Palestine and lived there like a Barbarian; or the story of the sailor who came to the isle of serpents and was received kindly by the old snake; or even the story of the peasant whose donkey was stolen and who knew how to talk so wonderfully that the answer to his complaint was delayed again and again, in compliance with an order of the Pharaoh himself, so that the farmer was obliged to recite as many of his beautiful complaints as possible. But how can one speak of these as historical reports? Such an expression cannot be used even concerning the so-called historical inscriptions which were written at the time of the new kingdom (since 1580 B. C.). Simple, dispassionate reports such as we could desire are very rare. Usually the details of the events are supposed to be known and instead of positive reports we have colorful praise of the glory of the kings. Among these pan-Egyptian statements of a single time of government the long papyrus of Haris I. describing the military successes of Ramses III. (about 1200 B. C.) is one of the most important. In spite of all this the priest Manethon (about 270) was forced by the lack of ancient preliminary studies to make use of popular tales in order to get material for his first Egyptian historical work.¹²

Among the Babylonians and the Assyrians arose only the first rudiments of historiography in the following way. To be sure, they have begun and also carried on a so-called eponym-register, which means a roll of great dignitaries of the kingdom who like the Greek archons and the Roman consuls gave the names to the successive years. But this list is a mere catalogue of names which,

11 Ad Erdmann *Die Hieroglyphen*, (1917), p. 83.

12 W. Max Mueller, *Encyclopaedia Biblica*, col. 1221.

by the way, covers a period of 228 years (893-666). The registers which to-day are usually called lists of administration have little more resemblance to historical books. They add the offices to the names of the eponyms but as a rule only a military expedition or another remarkable event, as a devastating pestilence or an eclipse, like the almost total one on the 15th of June 763, or an insurrection, or an extraordinary religious action by which the year in question had been distinguished. But everyone recognizes that even these lists of administration have only a very little similarity to historical books. The same opinion must be given upon the synchronical table, which gives a review of the relations between Babylonia and Assyria, and the great inscriptions of the kings, which are best divided into annuals, histories of war and state-inscriptions, but are not considered a much better authority. In the annals, the events which happened in each year of a king's government are reported in chronological succession. But these relatively good reports are unfortunately rare. In the military reports—as we find in one of them, for instance, on the cylinder of Sennacherib (705-681) which comprises eight of his military expeditions—the numbering of these campaigns is gratuitous. That which the Assyrian writer calls the first or the fourth or the eighth campaign is not really the first or the fourth or the eighth campaign but it is only the number in the list of campaigns from which he took his report. The expeditions which he omitted were simply not counted by him.¹³ Consequently, what has been done in the districts on the Euphrates and Tigris in the best cases is the drawing up of a sort of chronicle; and it is characteristic that one calls one of these products simply the Babylonian Chronicle.¹⁴

The Greek of the fifth century performed quite another work in the field of historical writing. Among them this was done in close connection with the poetic tale of the

13 C. P. Tiele, *Babylonisch-assyrische Geschichte*, p. 27 ff.

14 Rob. Rogers, *Cuneiform Parallels to the Old Testament*, p. 349 ff.

epic poem, as the poetic products form generally the oldest ingredients of the national literatures.¹⁵ Herodotus accepted from the decaying epic poetry the inclination to order and to relate big and unequal masses of historical ingredients. The unity which he tried to obtain is unity of style. Thucydides was superior to Herodotus in that he saw only one task: namely, to recognize the struggle of the real powers. The point at which he aimed was to represent the causal connection between the events and their starting-points in the minds of the leading persons. His work on the Peloponnesian War was the prototype of pragmatic historiography. He had to master not by any means so heterogeneous masses of ingredients as those with which his predecessor worked, and he increased still further the unity which thus resulted as a matter of course, by the closeness with which he restricts himself to his theme, the war between the Peloponnesians and the Athenians.¹⁶

This is the climax of the development which the historical writing of antiquity underwent, among the peoples apart from Israel.

II.

What of the Hebrew historical writing?

Let us give the answer to this question by quoting a historian of our time who does special research work in the profane history of antiquity. Professor Eduard Meyer the well-known representative of ancient history in the University of Berlin gives his opinion on the historical writing of the Hebrews in the following sentences: "An absolutely original and true historical literature is to be found only among the Israelites and the Greeks. It originated among the Israelites who have even in this regard a separate position among all the peoples of the Orient at an amazingly early time, and it starts with the most important creations: namely the

¹⁵ Ed. Norden, *Antike Kunstprosa*, vol. I, p. 28.

¹⁶ Ed. Schwartz, *Das Geschichtswerk des Thukydides* (1919), p. 23.

purely historical tales in the Book of Judges and in the Book of Samuel."¹⁷ The same scientist has explained this judgment in another book:¹⁸ "The reports concerning David, found especially in 2 Sa. IX-XX and in I Ki. 1 ff show undeniably by their contents that they come from the time of the recorded events, that the narrator must have been informed very well upon the doings of the court and upon the characters and intrigues of the acting persons. They cannot have been written later than in the time of Solomon." He even regards the Book of Judges, Chap. VIII ff, XVII ff, and I Sa. XVI:14 ff, XVIII:10-XXVIII:2, 1 Sa. XXIX:1-2 Sa. IV as parts of a great old historical work and adds finally: "It is astonishing that such a historical writing was composed in those times. It is far superior to all that which we otherwise know of historical reports of the ancient East, to the tedious official annals of the Babylonians and Assyrians, to the legendary stories of the Egyptian literature. It is really true objective historiography. It has its roots in the active interest in real events which it wishes to comprehend and to hold fast. It has its analogy simply and solely in Greek literature. From the very beginning the culture of Israel, alone among all cultures of the East, rivals Greek culture."

But in spite of the importance of this judgment on the value of the old Hebrew historical writing given by a representative of the modern science of history I cannot be content with merely referring to it. Partly because a work of scientific research cannot be satisfied with an appeal to other authorities, partly because the above-named scientist did not state sufficient reasons for the judgment which he gave, and partly because this opinion did not refer to the oldest historical books of Israel, I now will try to pass my opinion upon the value which is due to the old Hebrew historical books according to the positive principles of true historical writing. However should we not, in this examination, take into account the

¹⁷ Ed. Meyer, *Geschichte des Altertums*, vol. I, 1, (1913). Par. 131.

¹⁸ Ed. Meyer, *Die Israeliten und ihre Nachbarstämme*, p. 484.

objections which are usually raised to the high value of the older historical books of Israel? A statement without critiques on other points of view and without bringing forth the *pros* and the *cons* is no scientific statement at all. And shall we admit the possibility that the strictures on whose account some scientists have reduced the old Hebrew historical books to the lowest degree of authority may be repeated later on as applying to the statement to be made here? No, the validity of these possible objections must be tested at the outset. Thus I shall begin with this positive-negative examination.

It is one of the essential principles of true historical writing that only certain materials are used for a basis of historical reports. Is there good reason to accuse the Hebrew historians of having composed the reports on the beginnings of Israel from absolutely uncertain information? If one answers this question in the affirmative—unfortunately even Eduard Meyer does so—one does not consider many reasons which are to be found in a universal examination. In the following some specimens of such reasons may be given.

(1). Let us suppose that the biblical report of the beginnings of Israel—that means, of the first patriarchs—is based on oral tradition. In that case one has not only to notice that which the retentive power of generations (being in no connection with Israel, and being ignorant of writing) has performed—for example, the composition of the Indian poem *Rigveda* with its 1017 hymns—but also to point to the fact that this retentive faculty of Israel has preserved and stated the distinction between the periods before Moses and after Moses. And how natural it would have been if the glory which Moses gained as mediator because of his liberation of his people from Egyptian slavery and the foundation of their religious-ethical laws had induced the later generations to date the beginnings of Israel from the time of Moses. But all the splendor which emanated from the time of Moses as the youth of the Israelitic people (Hos. XI:1) did not make the light turn pale which reminded Israel of the days be-

fore Moses. This remarkable fact which has been disregarded by all modern writers on the history of Israel is alone a guarantee that the historical sense of Israel cannot have been as bad as it is recently claimed by the leading historical writers on old Israel to have been.¹⁹

But the possibility stated above that the Israelites did not understand how to write in the earliest centuries of their existence has been shorn of all probability by the results of the recent excavations. For paragraph 128 of the law of Hammurapi orders the writing of a contract for every marriage which takes place, and many passages (par. 151, 171) mention business-contracts. Thereby the knowledge of writing among the common people is supposed, as well as by the public exposition of the written law. And in spite of these facts Abraham who came from Babylonia (Gen. XI:28) is said to have been unable to write(?) The affirmation of this question would be an assumption. On the contrary, it seems likely that already at the time of the patriarchs different notes on pedigrees, on change of property, on important vicissitudes have been made by the Hebrews. One is too skeptical if he does not frankly admit this possibility.²⁰

Or how can anyone deny to the ancestors of Israel such entirely obvious things as the use of writing notes now and then of important events, and at the same time assume that the Israelites would do such an unnatural thing as to neglect to preserve in their memory important familiar events?

That one has no right to presume such a lack on the part of the oldest families can be proved at once. Furthermore it is of decided importance to the following examination to assume that the Israelites took an active interest in the cultivation of historical associations—and this assumption is supported by many facts.

Usually however the question whether there was in old Israel an active sense for the preservation of its associations is not asked at all by modern writers of the history of Israel, for they are unfortunately disposed to look for

19 For example, Stade, *Geschichte des Volkes Israel*, vol. I, p. 9.

20 Also Kittel, *Geschichte des Volkes Israel*, vol. I, (1921), p. 145.

only those parts of the old text which argues against its certainty. But if this question is considered many groups of facts present themselves which answer the question affirmatively. For, firstly: Israel shows itself at all times intent on creating material memorials to its great deeds. One needs to think only of the altars built by the patriarchs, of the wells dug by them, of the trees planted by them, of the family vault bought by them. Especially one may remember the pillars (Gen. XXIX:17) erected by them, of which one is called "Jegar sahaduta" (heap of witness) (Gen. XXXI:47). What else does this mean but the fact that those generations were already aware of the purpose of such institutions? Besides, one may not forget the institution by which the knowledge about the origin of the Passover was transferred. The same interest in the preservation of historical remembrance is shown secondly by the fact that Israel, judging by many signs, has kept a sharp eye upon the changes taking place in current history, and that it recorded them. It is altogether astonishing, for instance, to find the remark that the Philistines (not all!) descend from the Kasluchim (East of the delta of the Nile) (Gen. X:14), or to find exactly reported in the historical books of Israel how names of places have been changed. The first case of these reports is that of "Bela, which is Zoar" (Gen. XIV:2). I have gathered long lists of such names.²¹ What a clear testimony of this historical interest is given, thirdly, by the fact that the Israelites began writing histories so early. Two of them are mentioned explicitly as such early writings: "The book of the wars of Jahwe" (Num. XXI:14) and "The book of the upright" (Josh. X:13); the former was a prose writing, the latter a poetical anthology.²²

Thus it is demonstrated by undeniable evidence that the first alleged deficiency for which the historical books of Israel concerning its origins have been placed below

21 In "Die Genesis, eingeleitet, uebersetzt und erklart" (1919, 2. ed. 1925), p. 87-89.

22 What a great contrast is thus shown by this interest of Israel compared with "the deficiency of historical sense among the Indians" (Sischel in "Die Kultur der Gegenwart," I, VII, p. 179).

the reports of other nations—namely, that they are based on totally friable materials—has broken down being based on insufficient knowledge. The skeptics should have looked for the right material, which can be found also in many indirect quotations, such as the blessing of Jacob, etc.

(2). The next criticism which is usually animadverted upon the value of the historical writing of Israel on the earliest periods is to be scrutinized especially. This historical literature is said to be of inferior value, secondly, because the historical works of the Pentateuch, being composed only in the ninth or eighth centuries are professedly only witnesses of their own time of creation. For one can read the sentence recently written: "The religion of Abraham is in reality the religion of those narrators of folk-lore who attribute it to Abraham."²³

Without mentioning however that the theory that those historical works are of late date is questionable—all the latest interpretations of which theory are discussed in my "Commentary upon the Genesis," 1925, pp. 56-70—what are the facts concerning the assertion quoted? The peculiarity of the patriarchal religion shown by all sources is disclosed sufficiently in the following characteristics: in the peculiar names of God ("the Almighty God," Gen. XVII:1; "the fear of Isaac," XXXI:42, 53); furthermore in the small number of covenant claims and in the particular character of the covenant-promises. Then in the simplicity of the sanctuary, in the lack of priests, in the small number of kinds of offering and in the scarcity of holy days. The religion of the patriarchs which we notice in all quarters is absolutely different from the Mosaic-prophetic religion.²⁴ Thus the modern dogma, on the authority of Gunkel, that the stories of the Pentateuch are to be put down only as a reflex of their own time for the religion of Abraham must be dismissed as arbitrary.

If one examines that second mentioned objection to the

²³ Gunkel in his "Genesiskommentar" (1910-1917), S. L. XXIX.

²⁴ The proof can be found in "Geschichte der alttestamentlichen Religion, kritisch dargestellt," (3. ed. 1924), p. 157 ff.

Israelitic historical books in the light of the sources, one cannot find any necessity for recalling to mind the fact, for instance, that the tribes of the Aramaeans are not mentioned in Noah's posterity (Gen. X), while they are mentioned by the historical books of the Hebrews as ruling in the 9th or 8th century. I have asserted that satisfactorily in my commentary on Genesis (1925), pp. 421 and 429.

(3). A third deficiency of the historical books of Israel is said to be found in the fact that they are harmonistic. We hear this reproach in the words of one of the chief authorities upon the historical writings of Israel,²⁵ who claims at the same time to do historico-critical research work which takes only the truth into consideration. He did not see that he was sawing off the branch on which he was sitting.

Or whence could he assume the right of distinguishing classes in the historical books of Israel? That is to say, how could he perform critical work, if those books had not shown the very opposite of that harmonizing method with which they are charged? The old documents of Israel show indeed as well peculiarities in the use of some reports as different shades in the contents of these reports; Abraham, for instance, got his call to his special relationship with God, according to Gen. XII:1, only in Charram; while according to XV:7, this event had already taken place at Ur of the Chaldees. In more recent texts of the old stories these same variations were preserved. They could arise quite naturally from the oral tradition of the different tribes (especially those of Ephraim and Judah). By this method the same reverence for keeping as much as possible of the patriarchal traditions is revealed; it can be noticed also in Egypt, where "one preserved in true and faithful respect everything that one's ancestors had believed formerly and everything that later generations had added to it."²⁶ Or as Herodotus

25 B. Stade, *Geschichte des Volkes Israel*, vol. I, p. 11: "The biblical history is harmonistic; the historical-critical history searches only for the truth."

26 Alfred Wiedemann, *Die Toten usw. im Glauben der alten Aegypter*, p. 9.

says (VII, 152) : "I think myself obliged to notice all that they say." In any case this quality of the historical books of Israel can only enhance their value.

(4). This critique on the method of the historical writers of Israel, just characterized, leads us directly to the fourth objection, which in recent times is so often raised against these reporters, that it had become almost a familiar quotation. Who has not heard the saying, "the Israelitic historical books painted their pictures on golden ground?"

But this is not true for the reason that they, as just proved, did not, as it is often asserted to-day, paint over at all the eventual shades of the transmitted tradition. In the historical books of Israel, however, one can prove the exact contrary of their alleged "painting on golden ground." For it is a special characteristic of their method that they did not flatter and did not conceal the weak side of even those persons whom they had to describe otherwise according to the facts as excellent men. It is, for instance, noted in the story of Abraham that he indicated his wife—who was, to be sure, his step-sister—simply as his sister; that means that he tried to avert the then threatening violence by cunning means. Many other cases could be mentioned as a proof that the modern talk about a "painting on golden ground" by the biblical authors is merely a covert calumny. Out of all the proofs which might be advanced we will emphasize only the fact that none of the ancients have been blamed so often by their own historians as the Israelites. Thus even with regard to the impartial justice or objectiveness of judgment the Hebrew historical writing has aspired after the ideal.

(5). Thus remains only the examination of the fifth point by which it has been attempted in recent times to minimize the value of the Israelitic historical writing. This writing has been accused of an extraordinary narrowness of tendency and of interest as to the surroundings.²⁷

²⁷ Adolf Bauer (Wien), *Vom Judentum zum Christentum* (1916), p. 15 ff.

For it is asserted in the book quoted that in the traditions of the "Jews"²⁸ only the origin of the Jewish people and only their oldest domicils are regarded as the beginnings of world-history. But how wrong is this thesis. For everybody knows that on the first pages of the historical books of Israel the beginnings of mankind are described; and the originator of the latest charge against the old Hebrew historical writing did not do anything but overlook an especially charming characteristic of the historical writing of Israel. This characteristic is the emphasizing of the unity of mankind and of its common goal. Can these two views be found elsewhere in the literature of the old East? Nowhere; and even among the Greeks the idea of the unity of mankind appears only in a book "On the world" which was later on attributed to Aristotle.²⁹ Mankind however surely existed earlier than the Egyptians and Babylonians. When now some compendiums of universal history, applauded by Bauer and his antisemitic friends, begin with the Egyptians we need not envy their short-sightedness and their separatistic narrow-mindedness.

Thus I think I have proved that the historical writing of Israel surpasses not only the historiographical works of other nations of the old Orient, and that it has placed itself on the side of the famous historical writing of the Greeks, but that it is worthy of high acknowledgment, if one considers it from the best principles of any true historiography. Can one believe it possible that in a newly published article on "historiography"³⁰ the historical books of Israel are regarded as non-existent? In any case one can see in this method only a regrettable narrow-mindedness and an unjust negligence.

28 He does not even know that this expression is used by the science as to the Israelites of the time after the exile.

29 According to the splendid proof which Adalbert Merx has given on the international congress of orientologists at Hamburg (1902, 195 ff).

30 In Hasting's *Encyclopaedia of Religion and Ethics*, vol. VI, p. 716 ff., written by Ernst Troelsch (died at Berlin).

ARTICLE VII.

THE LUTHERAN GRADED SERIES OF SUNDAY
SCHOOL MATERIALS.

(An Historical, Critical, and Constructive Study.)

BY PROFESSOR PAUL HAROLD HEISEY, B.D., PH.D.

PART III.

CONSTRUCTIVE SUGGESTIONS FOR A MODIFIED CURRICULUM
OF CHRISTIAN EDUCATION IN THE LUTHERAN CHURCH.

The aim of this portion of the study is to outline the principles upon which a curriculum of religious education should be constructed and to suggest the major features which should characterize such a curriculum.

In an effort to produce a series of texts it is necessary to adopt a scheme of age-grouping. While there will be grading within the age-groups, the groups represent the outstanding divisions with distinguishing characteristics. An age-grouping "was marked out, after much careful study, by the Religious Education Association in 1914, and adopted by the International Sunday School Council in 1921." (Cope: Organizing the Church School, note, page 129.)

This age-grouping which has the approval of the leaders in general and religious education is as follows:

AGE	DEPARTMENT IN THE SUNDAY SCHOOL
Pre-school age	Cradle Roll, or section of Home Department.
4-5 (6) years	Kindergarten or Beginners.
6-8	Primary Department.
9-11	Junior Department.
12-13	Intermediate Department.

15-17 Senior Department or High School Department.

18-25 Young People's Department.

25-upward Adult Department.

A Lutheran graded series of Sunday School materials could well be constructed on the basis of the above age-groups. The plan would allow for individual text books for each age within the groups. But, in the main, materials of the same type and same level of comprehension will suit the ages within the groups. It must also be remembered that children vary greatly in capacities and hence the three-year groups of the above scheme will allow for these capacities.

In this section a uniform plan is followed in dealing with each age-group. The following outline forms the basis of the treatment of each group. Not every feature of the outline is discussed in connection with each group. The major features are applied to all groups. The minor items are applied only to certain of the age-groups to which they are best adapted.

OUTLINE FOR THE TREATMENT OF THE CHARACTERISTICS OF A TEXT SUITABLE FOR THE VARIOUS AGE-GROUPS.

I. The religious nature of the pupil of the age-group. Characteristics. Limitations. Needs.

II. Aims of instruction for the period. General aims. Specific aims.

III. Subject matter. Biblical. Extra-Biblical. Quasi-Biblical. Catechetical. Missionary. Art and pictures. pictures.

IV. Worship materials. Hymns, songs, prayers, liturgies, ritual, music.

V. Teaching methods. Story-telling, sand-table, drama, pageantry, questions, memory-work, (Biblical, Hymns), problems, projects, topics, hand work.

V. Service activities. "Something to do." "Good turns." "Golden deeds."

VI. Pedagogical aids for the teacher and for the pupil.

Each age-group will be approached from the above viewpoints to determine the type of materials and presentation to be adopted.

It is the belief that such a treatment as outlined above should serve as a guide to authors of individual texts in religious education, and to editors in the formulation of a series of texts.

THE CRADLE ROLL OR HOME DEPARTMENT.

The Child of the Pre-school Age.

The Church should be interested in the religious education of the child before it enrolls in the Sunday School. Heretofore, the department of pre-school age children has been called the "Cradle Roll" and has consisted largely of the mere enrolling of these children. More recently it has been urged that the effort of the Church should be much wider than that formerly represented by the term "Cradle Roll." This work should be carried on under a general department known as the Home Department, which should be entrusted with the entire effort of developing religion in the home environment.

The pupil of pre-school age.—A child's education begins at its birth. In many respects the earliest years are the most important. The child absorbs his environment and reacts on the basis of its surroundings. "As soon as the child is born we may begin to lay the foundations for a religious character and life." (Betts: *The Mother-Teacher of Religion*, Page 15).

"Character is physiological This moral machinery of living, the child, too, must begin to build, if he is to acquire character. The babies in the cradle are, as a matter of fact, beginning to build this machinery from the moment they make any response to human beings, which is right soon. The foundations of long standing habits are being laid from the very beginning. If these foundations are weak and shaky, in view of the building that is to be built on them, there will be a general disas-

ter in the form of a weak and shaky individual." (Hartshorne: *Childhood and Character*, Page 18).

For its religious development the child's greatest need is wholesome environment marked by love, cheerfulness, and kindness. A religious atmosphere will inevitably affect the religious life of the child.

Aims.—The responsibility of the Church to the children of pre-school age is primarily a responsibility to the parents. The comprehensive aim of the Church should be to aid parents "in understanding the needs and capacities of the child physically, mentally and spiritually, and to assist them in its early care, nurture and development."

The Lutheran Church emphasizes infant baptism as part of the parents' responsibility to the child. The Lutheran view of the "Cradle Roll" is aptly expressed in the following words: "Instead of beginning the Church's school work with the 'Cradle Roll,' as is done by so many denominations, the General Council (Lutheran) begins its instruction of the youth in a truly Lutheran manner. The 'Cradle Roll' as its name indicates, is a purely external way of enrolling the children of the school. The General Council system, on the other hand, in providing for the Church's training of the child during the period of infancy, begins its care of the child with the point of holy baptism, the real period when the child first comes under the care of the Church and is planted into it, not through the medium of a mere external 'Roll,' but by the sacrament instituted by our Lord Jesus Christ." Hunt: *The Lutheran Sunday-School Handbook*. P. 99).

The Church should seek to assist the parents to develop in the child an "increasing ability to participate in simple forms of worship, little acts of helpfulness, a desire to serve, a growing apprehension of other's rights, and unselfishness."

Agencies.—The Church should aid parents to meet their responsibilities through the means of mothers' clubs and classes; visits to the home by Church workers; and through the distribution of literature.

The mothers' clubs can devote themselves to the study

of the psychology of childhood. The Church will seek to aid parents to meet their full responsibility to the needs of the child in his physical, mental and religious natures.

The Church visitors should help parents with special problems, build up religion in the home, lead the child to Sunday School at the proper age, and foster the parents' interest in the Church.

Literature.—Religious workers should acquaint parents with the various publications dealing with child life and religion in the home. In this field the publications of the United States government, the "American Home Series" (Abingdon Press), and those of the various welfare associations will be helpful.

The following books will be of great help to parents: Betts: *The Mother-Teacher of Religion*; Mumford: *The Dawn of Religion in the Mind of the Child*; Holt: *Care and Feeding of Children*; Weigle: *Training Children in the Christian Family*.

During the ages up to three years, the child will be able to commit to memory very simple prayers and songs, and these will enter into the home worship and religion.

Stagg's "Home Lessons in Religion" will be of great service to parents in cultivating a religious atmosphere in the home and in training children in simple expressions of religion. Each day's lesson in the above volume is built on the plan of a story, prayer, song and something to do." This plan provides for impression and expressions.

Materials of service to Primary children (ages 4 and 5) will be useful to the children of the late pre-school age, and in some cases children three years of age can be admitted to Sunday School classes.

Methods with the child.—The pedagogical methods with the child of pre-school age consist chiefly of conversation, story-telling, simple memory work, and simple hand-work.

The child should be given opportunity to do little helpful deeds about the home.

THE BEGINNERS' DEPARTMENT OR KINDERGARTEN.

The Beginners' (or Kindergarten) Department includes the children of four and five years of age.

The Religious Nature of the Pupils.—The religious development of children of four and five years of age can proceed on the basis of such native capacities as wonder, awe, and the parental instinct. From these traits the thought of God can grow and it is quite easy for them to grasp the thought of God as the Creator and Sustainer of the world about them. By false training this natural tendency to awe and reverence can readily be turned into fear. It is quite natural for the child of this age-group to be trustful of parents and this trust can readily be transferred to trust in the Heavenly Father. The credulity of the child of this age is the basis for a higher faith. His suggestibility marks out the importance of a correct environment from which he derives his religious ideals and patterns.

While his credulity is the basis of a higher faith it can, through wrong training, be abused and lead away from God. Only the child who possesses a good father can be taught the thought of God as a good Father. The child of this age is not ready for the mysteries of a theological explanation of religion and can grasp only simple thoughts of God and His world. His understanding of religion will be limited to a range similar to the limit that is experienced by him in other fields of thought and endeavor.

Because of his credulity and his tendency to trustfulness, the child needs the greatest care in his instruction that his credulity be not taxed too heavily. He needs help and sympathy to meet difficult situations. Since his religion is the result of imitation and follows suggestions that come to him from adults, he needs the best examples in his environment. He needs instruction about God as Father and Jesus as Friend.

Aims of instruction.—In the religious education of the child of this period an effort should be made to cultivate

attitudes, of trust in God under trying circumstances thankfulness to God for constant goodness, thinking of God as the giver of all good things of life, and counting all children as their brothers and sisters and children of the Heavenly Father.

The aims of instruction for this department have been stated by Wallis to be:

"Aim 1. To lead the child to a knowledge of God the Father, whose loving thought and care surrounds every living thing, in whom all live and move and have their being, and to whom thanks in praise and in willing service for others are due.

'Aim 2. To lead the child to a knowledge of Jesus the Son of God, who came to be the Helper, Friend, and Saviour of all and to inspire childhood to follow Him in deeds of loving service." (Wallis: *The Beginner's Course*.)

These aims given by Wallis emphasize the knowledge feature of religion, and neglect the expressional and social aspects. The latter are stated clearly by Harts-horne:

"1. To develop a Christian type of social response in action and attitude, within the child's limited environment, both real and imaginary.

"2. To assist him to a social interpretation of his environment, which shall include God as the great Father of all.

"3. To assist the growing consciousness of self to come to a head in a self-consciousness which includes a recognition of the reality and the claims of other selves, as also children of God."

Subject-matter.—The capacities and needs of children of this age make it possible and desirable to use in their religious instruction such themes as the following: The Heavenly Father's care; God the Giver of Good gifts; thankfulness to God for His care; showing kindness to others; Jesus, as God's best gift; stories of Jesus' childhood; and Jesus the Friend of all children.

Seasonal programs will be very useful with children

of this age. During the autumn emphasis can be placed upon the gift of the harvest and thanksgiving; during the winter, the Christmas message can be stressed; and during the spring, the coming of the flowers and the Easter message can be effectively used.

The story of the baby Moses, the birth of Jesus, Jesus blessing little children, and the helpfulness of Jesus to the sick and needy appeal to children of this age. Biblical materials for children of this age will best be drawn from the Old Testament narratives, the poetry of the Bible, the synoptic Gospels, and the Acts of the Apostles.

It is not necessary that the curriculum for this or any period shall rest entirely upon Biblical sources when extra-Biblical material can be used effectively for the desired ends. For children of four or five years of age much material can be drawn from nature that will be suitable to teach the thought of God's care of all His creation. Thus we can turn to the animal kingdom and to the objects of nature for lessons and illustrations to show to the pupil the presence of God in all life.

The foundation of the missionary attitude can be taught by acquainting the children with the children of other lands through pictures and simple stories. The immigrant child in America also furnishes a concrete opportunity to teach the spirit of kindness, helpfulness, and the oneness of all of God's children.

All children like pictures and here is the educator's and parent's opportunity to use those of a religious nature. Miss Beard recommends as suitable pictures for the Primary room the following: Madonna and Child, by Max, and Christ Blessing Little Children, by Hofmann. Other pictures suitable for use with this age-group are: Holy Night, by Mueller; The Shepherd Boy, by Murillo; The Good Shepherd, by Plockhorst; and the Squirrels, by Lanseer. (Beard: Pictures in Religious Education.)

Worship.—The children of this age-group will be able to engage in simple worship. They can memorize simple prayers and songs. They should be taught simple prayers of thanksgiving such as the following:

"Father, we thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care.
And all that makes the world so fair."

The child will be taught suitable morning and evening prayers, and simple table prayers. He ought also to be encouraged and taught to pray original prayers, no matter how brief they may be. Simple original prayers of thankfulness and for guidance should be an aim of the training of the child of this period.

Among the hymns suitable for the child of this age are the following:

"Jesus and the Children."
"Jesus loves the little children."
"Away in the manger." (Christmas song)
"Father we thank thee for the night."
"God is great and God is good."

(See: Baker and Kohlsaas: Songs for the Little Child.)

Teaching Methods.—The child of this age is fond of stories and much of the formal instruction will have to come through stories. "The great purpose of the story in religious education is to convey truth, to give ideals, standards, to awaken the emotions of love, reverence, sympathy, and to suggest avenues of expression, to fill the child with a God-consciousness." (Baker: *The Beginners Book in Religion*. Page 25.)

Children of this age can carry out only the simplest dramatic efforts, but what they are capable of should be utilized. The story of the finding of the baby Moses could be acted out by the children of this department.

Conversation will be a most effective means of instruction. Freedom from formal efforts with questions, topics, and formal discussion will mark the teaching of children of this age-group.

Simple hand work including cutting and pasting can be utilized with children of this age.

Service.—The children of this age-group are not too young to begin activities of kindness, which may include the bringing of gifts for poor children, making scrap-books for children in hospitals, and in mission fields.

In all his suggestions for service efforts for the various age-groups, Hutchins includes suggestions for the pupil's relations to animals. He indicates that the children of this period can provide water and food for birds. He adds that this can especially be carried out if there is a week-day meeting of the class or department.

Programs.—Typical programs for the sessions are the following:

(1) Pre-session preparation, quiet, march from Church to class circle, morning circle, greetings and good morning songs, informal talk, counting children, welcome to new children, welcoming back the absentees, birthday recognition, cradle roll recognition, prayer, new song introduced, talk, story, or exercise preparing for thought of the day, offering, text for day, song, prayer songs, the lesson, prayer, and song. (Jacobs and Lincoln: *The Elementary Worker and His Work*.)

(2) Subject, truth to be shown, Bible verse, music prelude, good-morning song, Prayer Hymn, offering, story, song, story, prayer, and good-bye song. (Beard: *The Beginner's Worker and Work*.)

(3) The opening service, morning talk, lesson story, expression work, closing hymn, prayer, and Grace. (Christian Nurture Series.)

(4) Quiet music, opening hymn, prayer, nature talk, hymn or nature song, offering, lesson story, memory verse, handwork, closing hymn, and closing prayer. (Build and Poor: *A Manual for Teachers of Beginners' Classes*.)

(5) For the order of the home program, Stagg suggests the following: story, prayer, song and "something to do." (Stagg: *Home Lessons in Religion*.)

THE PRIMARY DEPARTMENT.

Ages: 6-8 Years.

The Primary Department includes the children of ages six, seven and eight years.

The Religious Nature of the Pupils.—The child of the primary age has a religious attitude which is the product of his previous training and his environment. His faith is socially inherited and he has not come to a point of much questioning on religious matters. He is moved by awe, respect, or reverence if his attention has been directed to the wonders of the world. This leads him to dependence upon God. His morality is largely that elicited by social approval or disapproval. The pupil's thought of God is changing from the concrete to the abstract. He sees religious purpose in the service rendered by others in social situations. His own life grows in the direction of helpfulness to others as an expression of his religious life.

The child of this period is limited in his control of his emotions. He is somewhat impulsive and given to spontaneous reactions. His reason is growing, but he is incapable of grasping theological and doctrinal concepts. He is governed largely by the religious life of his environment which is often fraught with prejudices. He lacks a background for wide interpretation of religious matters.

The Primary child needs simple thoughts of God and Jesus. He should be trained to respect parents. Simple prayers prepare the way for a life of communion with God. The prayers should represent the best literary form. Through worship with others the child learns co-operation in religion. He is in need of an ideal environment with suitable pictures and other features that mold character. His contacts in life and literature should be with ideal characters who portray to him right conduct in life.

Aims of instruction.—It should be the general aim of

this department to build on the previous training received by the child in the Beginner's Department and to seek to provide for the continuous growth of the pupil, with as little break or discontinuity as possible.

The department should seek to develop Christian attitudes, such as reverence for God; appreciation of God's world and the good things of life; of gratitude toward God, parents and fellowmen; of good will and kindness to others; of loyalty to home, Church and school, with a growing appreciation of one's own country; and of proper treatment of one's own body and health through observing simple laws of health.

The department should seek to give "a knowledge of God and His love, care, might and power to give help and guidance," and should seek to develop "a consciousness of God as the Heavenly Father and Jesus Christ the Helper and Saviour." (Report of Committee on Education of the International Sunday School Council of Religious Education. 1922. Page 23.)

Subject-matter.—Suitable themes for this period are: God the Creator and Loving Father; Thanking God for all His gifts through prayer; Trying to know God's will and to do it; The childhood of Jesus; Jesus the helper; Helpers of Jesus doing God's will; Choosing the right; The right use of God's gifts; What I may do to help others; Needs of God's children in many countries; and nature study and its religious connections.

The most usable Biblical materials for these subjects and themes are those furnished by Old Testament narratives, the synoptic Gospels, the Acts of the Apostles, and the Poetry of the Bible, notably the Psalms.

From the Old Testament can be used the Genesis account of creation, as a starting point for the thought of God as Creator. The stories of Joseph, Samuel, Ruth and others will supply types for conduct.

From the New Testament can be taken such materials as the birth and childhood of Jesus, the flight into Egypt,

Jesus among the doctors, Christ blessing little children, Christ feeding the multitudes, the parable of the good Samaritan, and Jesus' teachings based on nature.

For extra-Biblical material access may be had to the nature studies which can be shown as expressions of God in the natural world; stories of kindness and good deeds of children to others, of adults to children, or children to animals. These should all be linked up with the religious truth of God's care of his children, and of the world.

Missionary materials to develop the sympathy of the pupil for other children of the world can be brought in during this period. The following lessons would be appropriate: "Our Brothers in the Snow," "Indian Boys," "Americans from Far Away." (Colson.) Lutheran children should be taught of their own missions in India, Africa, China, and Japan.

The children of this period should be introduced to the best in art and pictures in connection with their lesson materials. The various art publishers supply profuse catalogues announcing their publications. These catalogues should be in every teacher's hands. In the Lutheran Series the materials for the Primary period are illustrated with pictures prepared for the lesson material. These are inferior to the pictures by the masters. Typical of the pictures for this age are the following: "The Nativity", Hofmann; "The Arrival of the Shepherds," Lerolle; "The Sistine Madonna," Raphael; "The Madonna of the Chair," Raphael; and "The Finding of Moses," Delaroche.

In the literary treatment of the materials for this age the story-form should largely be followed. Care should be taken to keep the material free from abstract terms and concepts. The materials should be prepared in simple language, and the applications should be very concrete. The human element should be paramount, and the dramatic treatment should be employed. Children of this period are impulsive and the dramatic in life appeals to them.

Worship.—The concept of the curriculum as adopted in this study includes the worship element as well as the subject matter of instruction. The various courses of subject-matter in religious education differ in the manner in which worship materials are handled. In many cases, if not most, the worship materials are not found in the subject-matter materials, but separate books of songs, hymns, and orders of service are depended upon. In other cases the text for the age or department contains in addition to the subject-matter of instruction, the worship materials.

Hymns and songs form as important a part in the child's religious training as does instruction in subject-matter. Hymns and songs are avenues of thought and concepts, but greater than these is the emotional element which they contain and the emotional tone they give to the child's experiences.

The essential thing in hymns for the primary children is that they shall be within the child's intellectual grasp and shall deal with situations easily transferable to his own experience. It is also essential that the music be within the child's range of voice, and consist of melodies capable of the child's musical appreciation.

Suitable hymns for this period are: "Father dear, I fain would thank Thee;" "Holy, Holy, Holy, Lord God Almighty;" "Praise ye the Father, His love is everlasting;" "But the Lord is mindful of His own;" "No evil shall befall thee;" "Come, ye thankful people come;" "From the bright blue heavens, with the angels mild;" (Chamberlin and Kern: *The Child in His World*); "Father we thank thee for the night;" "Good morning merry sunshine;" "Away in the manger."

Children of this period should be taught simple prayers using language within their range of comprehension and dealing with the human elements of everyday life. Prayer should be simple conversation with God.

Typical prayers for the children of the Primary Department are:

- (1) "Dear Father, each day as we children take our

little journeys from home to school and from school to home, and about the streets, help us as we go to see thy beautiful work all about us, and to do our best to make our work perfect like thine." (Chamberlain and Kern: *The Child in His World*. Page 30.)

These concepts are within the grasp of the primary child, but the sentence is too long and complicated.

- (2) Father, lead me day by day,
 Ever in thine own good way,
 Teach me to be pure and true,
 Show me what I ought to do."

Suitable themes for prayers are: the gift of sunshine and rain, home, friends, strong bodies, happy hearts, Church, school, the Sunday school, the gift of Jesus, and the objects of nature.

The child of the Primary Department is capable of enjoying and participating in simple ritual or liturgical forms of worship. These exercises should comprise: greetings, songs, prayers, march-songs, offering, welcome song, and closing sentences.

Teaching methods.—Story-telling stands out as the chief method of teaching for this period of childhood. Telling the story is more effective than reading the story.

The sand table is used effectively in this department, but its use should not be overdone. Occasional use is better than continuous use.

The dramatic tendency which is prominent in children of this period can be used effectively in the religious drama and pageantry. In many cases children can act out the lesson itself. In other cases they will follow some prepared outline or full directions for a drama.

Suitable stories for dramatization for children of this period are: "The Baby Jesus in the Manger," "Jesus Teaching How to Pray;" "John's Message about Jesus;" "The Angels' Song and the Visit of the Shepherds;" and "The Baby Jesus in the Temple." (Munkres: *Primary Methods in the Church School*. Page 121.)

The following types of stories lend themselves to dramatization: "The Joseph Stories; The David Stories, Samuel in God's House; the childhood of Moses; Elijah helped by the widow; the Good Samaritan; and Daniel in the Lion's Den." (Munkres, Page 122. Additional suggestions can be found in Benton: "Bible Plays," and "Shorter Bible Plays."

Questions can be used in connection with many lessons in the subject-matter of the Primary Department. They well seek to test the pupil's knowledge, to stimulate thinking, and to organize the pupil's knowledge for his future use. There will be a place for questions requiring fact answers, but thought-provoking questions will also have their place. Questions with printed answers are of little intellectual value to the child and should be avoided.

Suitable memory work should be assigned in texts for pupils of this period. The memory work should be within the intellectual grasp of the pupil, should be of functional value, and should be of the best literary form. Inverted sentences should be avoided. In a former section of this study the merits of memory passages have been discussed.

The hymns cited above would be satisfactory as memory hymns for this period.

Problems, as teaching aids, will not be available for this period of childhood. However, simple service projects can be used.

In handwork the following are suitable for children of this period: pencil and crayon drawing; pasting and mounting work; sorting and trimming pictures related to the lesson; free-hand cutting; poster-making; and clay modeling. Other activities may include marching, making little journeys into the Church to study the windows, pulpit, etc., to give instruction; and skipping to music.

Service activities.—These features of the curriculum are sometimes named the "expressional activities." But worship, offering, prayer, and singing are forms of expression in religion, hence a type of activities is more

properly termed "service activities." For the primary pupil these should include "good turns," and "golden deeds." Suitable "activities" for the primary pupil include: gifts of money, food, and clothing at Christmas; scrapbooks, postcards, pictures, and papers sent to hospitals, children's homes, and mission stations; flowers for sick and shut-ins; and lesson papers taken to children who are ill. (Munkres: Page 114.)

For children, Christian giving should be presented very concretely.

Hutchins suggests the following activities: Boys acting as Sunday School messengers; pooling toys for orphanages; making scrap books for mission schools; and sending post cards to foreign mission fields. (Graded Social Service for the Sunday School. Page 121.)

Pedagogical aids.—A serviceable text-book for the teacher of the primary child should contain a treatment of the nature of the pupil; give suggestions as to the general and specific aims of the course; give instructions for the treatment of each lesson; and in general, outline the plan of each lesson including the conduct of the worship.

Typical daily programs are the following: Subject stated, song, explanation of hymn, using pictures where possible, prayer, response, story, rest period, activity, prayer, good-bye song. (Colson: A First Primary Book in Religion.) Greeting, song, informal conversation, song, prayer, song, text-exercise, march-song and offering, lesson story, song, group work, song, birthday offering, welcome to new students, song, closing sentence. (Chamberlin and Kern: The Child in His World.)

THE JUNIOR DEPARTMENT.

Ages: 9-11 Years.

The Junior Department includes the children of ages nine, ten and eleven years.

The Religious Nature of the Pupils.—The child of this

age is more thoughtful than the child of the primary age, and hence presents opportunities for a diverse training and development.

The period marks the dawning of "life's first idealism" and can be used greatly by skillful parents and teachers for the foundation of the final personality.

Many conscious and deliberate choices are made in this period. Only early training and constant care can lead the child to make none but wise choices among the many opportunities that are presented to him.

Conscience has been developing throughout this period through dealing with parents, teachers, and friends. From these associations come many ideas which lay the basis for the moral and religious concepts of the child.

Loyalty to the "gang" manifested in this period offers an opportunity to show children their chance to serve all mankind. The social nature of the child begins to develop strongly in this period, and he manifests a desire to belong to groups. The sense of honor developed in the gang and club is highly valuable and lays the foundation for relations of honor in future life.

The child's intellect at this time is becoming very alert, and his inquisitiveness finds expression in religious questions, as well as in other fields.

The worship of heroes is beginning to appear in this period of life, but reaches its highest levels in the next period—the intermediate.

The child at this period still lacks in self-control. His religious life is less personal than that of the child of the period of adolescence. His views and concepts are still largely those received from others and he lacks experience in moral and religious matters as in other phases of life. Religion is still largely external to him and consists of habits formed under the direction of others.

We do not expect a child of this period to have many abstract ideas about God and other factors in religion.

The need of the child of this period is suggested by Miss Baker in the following words: "The great need is therefore apparent of furnishing him with the right

ideals through stories depicting moral struggles, or supplying him with worthy heroes, of establishing standards of conduct involving personal self-control, fair play, generosity, service, so that he is fortified against that day when passions are aroused and he is prone to do evil." (Baker: Parenthood and Child Nurture. Pages 143-144.)

The child of this period should be aided to make right decisions, to do necessary though unpleasant tasks, to help at home, school and Church, and he should be given opportunities to make choices.

God should be presented to the Junior child as the loving Father, and Jesus as the Friend and Guide of youth. To the child, the Church should be a fellowship that provides for his needs.

Aims of instruction.—In general, it will be the purpose to train the children of this period in attitudes of gratitude to God, parents, and friends about them; in faith in God, their parents and in themselves; in reverence to God, holy things, their own person, constituted authority, and the aged and infirm.

Hartshorne holds before us the following objectives for the religious education of children of this period: actual training in Christian living which has as its object specific habits of conduct; the acquisition of ideals or rules of conduct which embody the Christian standard; constantly enlarging the child's consciousness of their world citizenship; and to anticipate adolescent changes with suitable information on matters of sex. (Hartshorne: Childhood and Character. Page 113.)

Subject-matter.—The child of this period is ready for more historical material than the child of the previous age-group. Biblical material dealing with the hand of God in history is available. For this reason studies of God's leadership of his people as revealed in the Bible, and also in general history, will be serviceable. The pupil is ready for a study of the life of Jesus and for simple stories of the early history of the Church.

Dr. Dawson's empirical study of children's interests in

the Bible, lead to the following conclusions: "From eight years on the interest in the Old Testament suddenly rises, reaching its maximum at thirteen in the case of boys and at twelve in the case of girls." (Dawson: *The Child and His Religion*. Page 59.)

"Everything considered, it is probable that the typical boy or girl from nine years to fourteen is more attracted to the Old Testament than to the New." (Dawson. Page 63.)

"Interest in the poetic begins at nine years, rises steadily to the fourteenth year, when it reaches 33%, and then falls off more or less irregularly to the twentieth year, when it stands at 14%." (Dawson. Page 70.)

Typical material from the Old Testament of service in this age-period is the following: hero stories of Abraham, Rebecca, Joshua, Moses, Solomon, Samson, David, Daniel, Ruth and Esther, Jacob and Esau.

From the New Testament may be gathered the life of Jesus. This should be presented to the Junior pupil with emphasis upon His acts of kindness, helpfulness, and friendliness. Studies of Peter, Paul, and John should be made.

Some educators in the field of religion hold that children of this period are ready for a study of the Bible as a book, that they may more effectively use it as a tool. This must be of the simplest nature only. In the "Constructive Studies" we find for the use of teachers of children of this period a volume entitled "An Introduction to the Bible for Teachers of Children," by Georgia L. Chamberlin. The study aims to help the pupils find the Bible stories and "to show them the living men who are their heroes or who were the writers of the stories, poems, or the letters, making the Bible to them a living book which they will enjoy more and more as the years pass."

From the field of extra-Biblical material much can be gathered to instruct the child in his relations to the world at large. Epochs in secular history can be shown to picture the hand of God among mankind. The national holidays can be used to point out the Christian character of great statesmen. The story and meaning of hymns

can be introduced into the curriculum. The hand of God in the natural world can be shown.

The missionary history of the Church supplies such heroes as Livingstone, Carey, Moffett, and others. Modern missionary servants in all fields of endeavor appeal to the youth of the Junior period.

Pictures suitable for use with the pupils of this age are: David, by Michelangelo; Worship of the Wisemen, by Hofmann; Head of Christ, by Hofmann; The Good Samaritan, by Plockhorst; The Sower, by Millet; Jesus and the Fisherman, by Zimmerman; and the Walk to Emmaus, by Hofmann. (Beard: Pictures in Religious Education.)

Worship.—The children of this period will be ready for the more stately hymns of the Church. At no time should they be taught the "silly jingles, cheap, ragtime music," but only the best sentiment and the best music. The children of this period are ready for simple chants and musical responses.

Among the hymns that appeal to the Junior child are: Onward, Christian Soldiers; Faith of Our Fathers; Now the Day is Over; Holy, Holy, Holy; Silent Night, Holy Night; Nearer my God to Thee; Day is Dying in the West; The King of Love my Shepherd Is; Come, Ye Thankful People, Come; We Plough the Fields and Scatter; and O Zion Haste.

The Junior pupil should make frequent use of the Lord's Prayer. Composite prayers comprising the petitions and words of gratitude of the children, but offered by a leader, should form a part of the worship of the department. Silent prayer in the assembly will help the child to understand that he too may offer silent prayer at all times.

Teaching methods.—The teacher of the Junior pupil should depend upon many of the teaching methods heretofore followed, such as story-telling and picture-talks. The Junior pupil offers an opportunity for a larger use of questions than can be used with the primary pupil. The teacher should not seek to monopolize the class per-

iods with lectures or discussions, but should draw out the pupils' interest and thought chiefly by means of simple questions.

The Junior pupils are able to enact simple dramatic presentations of the lessons studied, and often show considerable originality in interpretation and presentation.

Memory material for this period should include: the Lord's Prayer; children's prayers; Psalms 1, 23, 24, 90, 100, 121; The Beatitudes; I Cor. 13; the books of the Bible and the great hymns of the Church.

The Junior department offers opportunities for the introduction of "handwork." This should include making drawings to illustrate the lesson; map-making; modeling in sand; relief maps of Biblical lands; sewing; constructing objects illustrative of Biblical material; making posters of announcements and illustrations of Bible thoughts and ideas.

Service activities.—The Junior pupils are able to carry out many projects of service to the home, the Church, the community, and through the benevolent agencies of the Church. They can send their surplus Sunday School literature to children in need of them. They can assist in the home duties by doing a daily "good turn," or "golden deed." Collecting gifts and making simple toys for the children in an orphanage, or in a mission station are very desirable. Their offerings should be shared with the poor in the home congregation and those beyond the borders of the congregation.

Pedagogical side.—The teacher of this period should be provided with aids which will help him to understand his pupil, his material, and his method. Very suggestive of the type of material needed by the teacher is the list of subjects discussed in the Teacher's Manual accompanying Lambertson's "The Rules of the Game." These topics include: the teacher and his material, the great objective, the message of the text, an interpretation of the pupil (dealing with his interests, memory ability, habits and special characteristics), his moral and religious characteristics, and aims and methods of the course.

To this is added the aims of the individual lesson, with suggestions for the procedure and application of the lesson; and the form of activity carried out.

Program.—This section aims not so much to suggest the program in the sense of the use of all the time in the department, as the program for the organization of the curriculum material for the lessons for this group-age.

A commendable arrangement and treatment of curriculum material for any one lesson is the one found in "Heroes of Israel" by Soares, a volume in the "Constructive Studies." The arrangement is as follows: Aim of lesson; essence of the story; explanatory notes; suggestions for teaching; the point of contact; the arrangement of the stories; summary; written review; and preparation for the next lesson.

Lambertson in "The Rules of the Game," follows the plan: Aim of lesson; centers of stress; procedure; application; and activity.

In Chamberlin's "Introduction to the Bible for Teachers of Children," we find the following plan: Aim, material for study; preparation of the lesson; presentation of the lesson; written work; home work for the children; and suggestions to parents.

A text-book for Juniors should have a definite lesson plan for each day's lesson. This plan may be practically uniform throughout the text, with but slight variations in lessons for special occasions.

THE INTERMEDIATE DEPARTMENT.

Ages: 12-14 Years.

The Intermediate department includes children of ages twelve, thirteen, and fourteen years.

The Religious Nature of the Pupils.—With the pupil of the intermediate department we are entering upon the adolescent period. The pupils of this department comprise those belonging to early adolescence. They have in common with pupils of the senior and young people's

department many characteristics common to the entire adolescent period.

The child of this period is developing a character of marked individuality. He is arriving at self-hood and conscience is playing a greater part in his life choices and activities. While during the Junior period God was real largely in an external sense, in this period God is becoming a real personal possession of the child.

The personality of the pupil is growing around accepted ideals and patterns.

The altruistic traits are beginning to show themselves as opposed to the individualism of former years.

Religion is becoming more personal for the child of this age-group. He has personal religious aspirations. He makes choices and frequently enters into fellowship with the Church during this period. Especially is this so of the child in the Churches that practice the rite of confirmation.

With the growth of self-hood there is a change from external authority to internal conviction and self-control.

This latter, while in some respects a hopeful sign, is fraught with dangers, since the child is apt to discard all authority in his assertion of the self. The intermediate pupil is also in danger of extremes in religion. His idealism may carry him too far.

These extreme characteristics of the child of this period may lead in either direction—to religious enthusiasms or to extreme doubt and disbelief. In some cases the awakening of the self may lead to morbid introspection and to an extreme sense of sin.

The intermediate pupil is greatly in need of parental guidance and sympathy. He needs parents who deserve his respect and honor if they are to be of service to him.

Next to parents, the child of this age needs good friends. He will seek friends and they will have a telling influence on his life. He needs associates of the highest moral type.

Here the Church can be of service to him by supply-

ing his associates and by holding him with others of his age in groups for moral and spiritual growth.

The youth of this age needs examples as well as precepts. Weigle writes: "To help him you must suggest, not in words, but in deeds. Don't talk: *be* and *do*." (The Pupil and the Teacher. Page 54.)

The Church should offer the youth opportunity for confession. He will carry in his life many things which unless he can open up his heart to some one, he will tend to morbidness.

He will need to be taught the Bible from a viewpoint that takes into account the historical and literary factors.

He will need a fund of moral ideals that can come to him through contact with noble characters in life, in biography, and in fiction. These types should portray to him loyalty and heroism in the interest of the truth.

In the latter part of this period doubts arise, but will not appear at their height until the next age-group. Whatever doubts arise must be met carefully and sympathetically.

Aims of instruction.—The general aim of the instruction for the child of this period should be to continue his unbroken religious development. His thought and experience of God are expanding and the instruction should aid him in his search for personal experience in religion. His life is becoming individualized and he is arriving at personal convictions. Religious instruction should be designed to help him in this process of growth.

The instruction should be planned to assist the pupil to make the proper adjustments in his social relations to parents, companions, teachers and others. It should seek to provide him with his heroes and above all, with a true and worthy conception of Jesus as the Ideal Person and prototype of humanity.

The instruction should also include material that will equip the pupil for membership and service in the Church.

Subject-matter.—Themes available for use during this period are: loyalty to God and Christ; trustworthiness;

benevolent spirit; gratitude; honesty; reverence; kindness; and obedience.

God should be presented as The Creator, and Ruler of the Universe. The laws of nature should be shown to be the workings of His will.

Jesus should be presented as the pupil's greatest hero and the friend and Saviour of youth.

The pupil is prepared for a study of God's leading as shown in the history of the Hebrew people and in modern times.

Both Old and New Testament biographical material is valuable for this age-group. Such material has been recognized in the courses for young people of this period, as for instance, in "Leaders of Israel," and "Early Christian Leaders," in the International Graded Series; "Christian Apostles and Missionaries," by Harold B. Hunting, and "Heroes of the Faith," by Herbert W. Gates in the Scribners' Series.

During this age-period it will be desirable to bring into the instruction of the child materials from other than Biblical sources. This material should include the meaning of Church membership and material for preparation for such membership; the history of the Church since Apostolic days; biographical studies of Church leaders, including, for the Lutheran child, a study of Martin Luther; preparation for Christian citizenship; missionary material that will furnish world knowledge, cultivate world sympathy, and inspire world service; and information about the educational and benevolent institutions of the Church in the homeland.

In their missionary education the children of this age should be instructed in the characters of missionary lore. Their attention should be called to attractive missionary books, and they should be given opportunities to express the missionary spirit through gifts to foreign missions.

Miss Beard suggests a plan of procedure for missionary education: information about the needs of the local community, needs of distant lands; suggestions of definite ways of helping others; and definite leadership of the

children in doing these things. (Graded Missionary Education in the Church School. Page 78.)

The International Graded Lessons take account of the need of this type of material for this age in the assignments for the first two years of the Intermediate group in "Missionary Stories," and "Leaders of Israel."

Suitable books for the cultivation of missionary interest for this age-group would include the following: Matthews: Livingstone the Pathfinder; Fahs: Uganda's White Man of Work; Richards: Florence Nightingale; Hull: Judson, the Pioneer; Hubbard: Under Marching Orders.

During this age-period the curriculum of religious education should emphasize the opportunities for social service and preparation for the vocations of life. Of great help in this field is Doxsee's "Getting into Your Life-Work." (Abingdon Press.)

Pictures suitable for use with the children of this age-group (for use both as room decorations and as illustrations for the literature) are the following: "The Light of the World," by Hunt; "Christ in Gethsemane," by Hoffmann; "The Last Supper," by Da Vinci; "The Prophets," by Sargent; "In the Home of Mary and Martha," by Hoffmann; and "Peter and John Running to the Tomb," by Burchard.

Worship.—For the worship of this department the following songs are typical of those suited to the age-group: "Jesus shall reign," "O Zion Haste," "Stand up for Jesus, thy Saviour," "I would be true," "Oh, Master, let me walk with thee," "The Son of God goes forth to war," and "Am I a soldier of the Cross?"

The curriculum material for this period ought to encourage the prayer life of the pupils. The children of this age-group ought to participate in public prayer and the class period is an opportunity to train the pupil in this phase of the religious life. The curriculum material should contain simple prayers for this training.

Teaching methods.—While the story-telling method will still have some value in this department there will

be a greater use of the question and answer method and the discussion method than in earlier groups.

"Classes in the Intermediate Department should be kept down to twelve or fifteen members, so that there can be conference and individual direction or required expressional work. In these grades there will be map drawing, note-book work, essays, reports on social topics. The classes should be expected to prepare their lessons at home and they should be held responsible for the character of their work." (Athearn: *The Church School*. Page 213.)

Drama and pageantry can be used effectively in this department. Suitable material for dramatic presentation will include: The story of Joseph and his Brethren; Moses the Liberator; The story of David and Jonathan; The Story of Elijah; Nehemiah the Builder; and Paul the Prisoner.

Typical memory work of value for this age-group are the following passages: II Tim. 4:7-8 (I have fought a good fight); Eph. 6:10-17 (Finally, be strong in the Lord); Psa. 119:9-16 (Wherewithal shall a young man....). These are but suggestive of the type of Biblical memory material suitable for this age-group.

Service activities.—The pupils of this age-group will be ready for definite service to the Church School, the home, the local community, and through missionary projects to the larger world. We need to suggest only a few projects to indicate the type of activities the pupils can engage in: Visit members of the department who are ill; act as Church messengers; prepare Christmas boxes for poor families; make scrapbooks for children's hospitals; make slippers for crippled children; collect clothing for charities; give money to educate a mission child; and take part in Red Cross activities.

Organization of material.—The organization of the material will depend, to a great extent, upon the type of material being used.

The lessons should be organized around such topics as the following: thought-questions; Bible references;

places to locate on map; study topics; memory passage; "Look-Up" on maps; define; "relate;" "compare;" describe; and sketch in map. (See texts in Abingdon Week Day Series.)

THE SENIOR DEPARTMENT.

Ages: 15-17 Years.

The Senior Department includes the young people of fifteen, sixteen and seventeen years of age.

The Religious Nature of the Pupils.—The pupils of this department belong to middle adolescence. Tracy points out two distinctive features of the religion of adolescence, (1) the experience of intellectual doubts and difficulties, with or without emotional tension and upheaval; and (2) the experience commonly known as "conversion." (The Psychology of Adolescence.)

On the first point it can be said that the entire period of adolescence has elements of intellectual and religious doubt. By this is meant that the young people begin to question their inherited religious beliefs and customs. Because doubt has been looked upon as unfavorable and undesirable, its treatment has caused considerable unnecessary difficulty.

Adolescence is not only the period of questioning and doubting, but also of the rise of the religious consciousness in a very personal sense. Professor Ames writes that this rise of the religious consciousness "is conditioned by training, environment, physical development and social influences . . . Conversion belongs to the years between ten and twenty five." (The Psychology of Religious Experience.)

The studies of Starbuck, Coe, and others, clearly show that the age of middle adolescence is the time of religious awakening.

The period of middle adolescence is also a period of consecration to religious work and during this period

many choices are made for the Christian callings. The enthusiasm of adolescence can, under skillful guidance, be directed into religious endeavor.

The spirit of service and altruism prevails at this time, and the youth is ready to do and dare for others.

The middle adolescent emphasizes the practical rather than the metaphysical aspects of religion.

There is a tenderness of the conscience at this time which may become hypersensitive. This should be forestalled. The youth is socially inclined in religion as in other aspects of his life. He is ready to join in social worship and social religious efforts. His critical and analytical tendencies may lead him to be intolerant of the imperfect Christian.

The rise of self-confidence in this period entails the danger of ignoring the value of authority and the contribution of the past to religious matters. The same characteristic which leads to personal enthusiasm for things religious may also lead one to a strong personal reaction against religion, and may lead the individual into disbelief. It is also a period of excesses in religious enthusiasm which must be carefully guarded.

The youth of this period needs a personal religion free from sham, formality, and asceticism. He needs skillful leaders who will guide him through the critical years of doubt and questioning.

To avoid excesses of any kind the youth of this period needs a balanced program. The Church and other agencies of religious education, should develop a four-fold program to meet the needs of the four-fold life of the youth. The physical, mental, social, and spiritual aspects of the youth's life must be cared for. The agencies of religious education must provide opportunities for physical exercise, team play, and various forms of sport.

The youth of this period are in especial need of sympathy. Ignorance of the nature of youth leads to misunderstandings.

Aims of instruction.—The curriculum of this depart-

ment should continue to deal with the attitudes and virtues heretofore mentioned in connection with previous departments, with emphasis upon loyalty, humility, reverence, consecration, and service.

The aims of instruction of the "Completely Graded Series" (Scribner's) for this period are typical.

"To give moral and religious inspiration through stories of the real flesh-and-blood men by whom the various books of the Bible were written, and to give a proper equipment for future Bible study through a knowledge of the main facts of Biblical introduction.

"That every pupil who has not already awakened to a personal religious life shall make a definite decision for Christ; that every pupil who already counts himself a follower of Christ shall attain a deeper realization of the meaning of discipleship, and particularly that the child spirit of obedience shall grow into that of manly and womanly devotion to the Master of Life; that every pupil shall be a church member before the end of the year."
[16th yr.]

"To produce intelligent appreciation of the *religion* of the Old Testament, as distinguished from the incidents of the Old Testament narratives, using this as a background to make clear the unique character of the Christian religion."

These aims stress the intellectual aspect of religious education. The expressional element revealed through skills in worship and prayer, and in social service are equally important in the training of the youth and the complete religious education of the pupil.

For this age-group, the Committee on Education of the International Council of Religious Education, suggests the following aims or goals of instruction: "The acceptance of Jesus Christ as a Personal Saviour; the testing of his earlier Christian ideals in the light of his enlarging experiences and the consequent adjustment of his life choices and conduct; the expression of the rapidly developing social consciousness through the home, Church and community; the development of initiative, responsibility

and self-expression in Christian service." (Kansas City Report, 1922. Page 27.)

Subject-matter.—Suitable themes for the pupils of this period include: the life of Christ; The Apostolic age; the work of St. Paul; principles of Christian living; modern disciples of Christ; Church history and doctrine; support and administration of the Church; vocational and avocational studies, including preparation for teaching in the Sunday School and preparation for the missionary service of the Church.

Among the Biblical materials suitable for this age are those dealing with the life and service of Christ, the work of St. Paul and the early disciples, the writings of John, Old Testament history and literature, the Prophets, New Testament history and literature, and the Bible in outline.

At this period can be introduced studies of the religious education movements, the missionary movement, life callings, and comparative religions.

Denominational history will be valuable at this time if presented with the functional viewpoint; i. e., how the denomination leads one to serve his generation through the Church, as others did in their generation in times past.

Worship.—Worship material of a very personal nature will be serviceable for this age-group. The standard hymns of the Church should continue to be learned. Hymns of a social nature are highly valuable for pupils of the middle adolescent age. Hymns of consecration will be especially stimulating and inspiring for the youth of this group.

Teaching methods.—The discussion method will be more generally used with this group of pupils than in earlier groups. The question method can be used to some extent, especially to open up subjects for discussion. Topical discussions, written reports, and home study will be desirable. Research problems should be available for use with this group.

Dramatization, tableaux, picture posing, and pageants

can be successfully used in the instructional work of this group.

Service activities.—The pupils of this group should assist in building up the attendance of their own class; take an interest in the younger boys and girls of the Church and community; provide their part of the support of the Church; visit shut-ins; render service to the poor; visit inmates of hospitals; lead in community betterment; and engage in missionary activities by supporting a missionary, an orphan, or a worker in the social activities of the Church. The lesson materials of this department should offer suggestions for the expression of the religious motive.

Pedagogical aids.—The work of this department will be greatly aided if the teacher and pupils have access to a reference library of books on the Bible and on teacher-training. The text-books should supply the necessary maps, charts, and references to make the study servicable and challenging.

THE YOUNG PEOPLE'S DEPARTMENT.

Ages: 18-24 Years.

The Young People's Department includes the pupils of eighteen to twenty-four years of age.

The religious nature of the pupils.—The pupils of this department belong to later adolescence. Many of the characteristics discussed in the treatment of pupils of the Senior Department are equally applicable to the pupils of this age-group. Further "development of individuality is the fundamental characteristic of this period." (Weigle.) This period will be marked by a longing for the certainties of life. The serious youth of this period will be seeking for definite standards. Throughout this period the youth's ideals of life will continue to develop. This age-group continues to furnish volunteers for the service of the Church, and there is an inclination to make sacrifices for social causes and world movements.

In this age-period loyalty to the Church as an institution can be appealed to and often reaches a high point.

The period may be marked by turmoil through conflict of theories and beliefs. Because of this turmoil the individual may lack positive convictions.

The youth of this age-group are in need of a life philosophy and the agencies of religious education should seek to aid them in the development of a Christian philosophy of life. The pupil needs strong encouragement to maintain faith in God and to render service to man. He will need moral support to retain religious habits of earlier years. The adolescent is in need of standards of living applicable to the many aspects of his life. The youth will meet at this time disappointments and disillusionments, and will need a strong faith to meet these. Through training he should be prepared for such occasions.

The aims of instruction.—The aims of instruction are the same for this age-group as for the previous adolescent years. Additional objectives should be added. These objectives will include: the "maintenance of his tested Christian ideals and the relation of these to the practical work of life; the preparation for and a willingness to assume the duties and responsibilities of home-making and citizenship; the preparation for and acceptance of a definite place in the organization and work of the Church for the community and the world; the preparation for and acceptance of a definite place in the work of life; business, professional, industrial, that in and through his daily work he may do the will of God and promote His kingdom in the world." (Kansas City Report of Committee on Education of I. S. S. C. of R. E., Page 27.)

Subject-matter.—The subject-matter of the curriculum for this age-group should include that which has been noted for the previous age-group, and should also comprise: studies in Christian faith; in the moral and social problems of young people; in the devotional life; in social

problems in the light of Christian principles; and in vocational and avocational preparation.

Worship.—Thompson stresses the proper age range as an important factor to be taken into account in the worship material of any group. Of the group under discussion in this section he writes: "their major interest lies in the things that are here and now. Scripture materials, hymns, prayers, the challenge of the world-fields, and the like, are different when viewed through the eyes of young manhood and womanhood than when faced by maturity or by the longing eyes of children and youth." (Handbook for Workers with Young People. Page 101).

Teaching methods.—Discussion, debate, lecture, and question-answer methods of teaching will be the chief types used with this group. Pupils of this group will also be capable of efforts in the line of drama, pageantry, and tableaux.

Service activities.—The pupils of this age-group will seek to express their religious life through such service activities as: interest in their own class members; oversight of younger boys and girls, probably in Boy Scout and Girl Scout organizations; ushering in the Church; social visiting of the poor and shut-ins; community survey; providing social life for the needy and under-privileged people of the community; and supporting the general plan of Church benevolence. Hutchins: Graded Social Service in the Sunday School.)

Pedagogical aids.—A text-book for this age-group should provide the teacher with material descriptive of the characteristics of the pupils of this age, or refer the teacher to suitable books on the subject.

The text should apply necessary suggestions for the conduct of the recitation, and for carrying on the week-day activities.

For the pupils, the text should contain references to suitable research material, and to helps for the interpretation of the lessons, such as dictionary or glossary of difficult terms and names; charts, maps, and topics for discussion.

THE ADULT DEPARTMENT.

Ages: 24 Years Upward.

The Adult Division or Department includes the persons above twenty-four or twenty-five years of age. The grading in this section is not as careful as in the more plastic years of life.

The Religious Nature of the Pupils.—The pupils of this age-group have reached the stage of maturity. In many ways their life is one of settled convictions and viewpoints. Hence the grading of materials of instruction and grouping of pupils is not the problem it is in earlier years. For the most part adulthood is a period of fixed habits and static conceptions. The purpose of the department will be to hold the interest of the adults in the service of the Church and Community.

Aims of instruction.—Cope suggests aims of the work of the adult department in the following words: "The need in religious education is organization of adult life definitely to demonstrate the religious way of love for those who need love, who are just learning life's ways.

"The organization of adults in religious education should be organization designed to lead them to their duty toward children; it should be planned to give them experience in ministering to children; it should be a curriculum in the practice of a loving society, the kind of society that teaches its young the way of love by freely, sacrificially, at any cost, giving them the experience of being loved." (Cope: *Organizing the Church School*. Page 177.)

The above presents the social view of religious education which should hold a prominent place in the consideration of the objectives of religious education, but something should be said for the individual aspect of the process.

The aims of instruction should include: "training in worship, and enrichment of the devotional life; acquiring a fruitful knowledge with central emphasis upon ob-

jective Bible study; training for leadership and service and continuous participation of all members of the department in those forms of service to which they are best adapted. (Com. on Education, Int. S. S. C. of R. E., Kansas City Report. 1922. Page 29.)

Subject-matter.—"The courses should be wholly elective, and largely of a practical character. The advanced students should get what they want and what they need." (Weigle: The Pupil and the Teacher. Page 111.)

The study of Biblical materials will still hold a large place in this department, but the elective element will be large and broad. The curriculum should include studies of community, national, and international problems; immigration; race relationships; the educational task of the Church; the amusement problem; the Christian home; and similar problems.

The adult group will be interested also in the history of Christianity, the Protestant Reformation, missions, and modern religious movements and developments.

Certain members of the adult group should be in teacher training courses preparing for the work of teaching in the Sunday School. This work should be taken care of in teacher training classes or institutes; but classes in the Sunday School can well do some of the work.

Worship.—The worship of this age-group will be very similar to that of the previous age-group, and to the general worship of the congregation in both method and material.

Teaching Methods.—The lecture, discussion, conversation, and question methods of instruction will prevail with this group, with the discussion and lecture methods predominating. In many cases adult classes will take the form of a forum or discussion-group. For these classes outlines and problems should be furnished in the curriculum. Modern social, economic, and political problems presented from the religious standpoint will provide profitable material for such classes.

Service activities.—The adult class will find many opportunities to express religion in service to the commun-

ity. The adult members should take a real interest in the childhood of the Church, providing for their full development, and helping the employed staff of the Church to keep the young in the Church organization. They should take an active interest in the care of the poor, both in the congregation and in the community beyond the congregation; they can develop an employment agency in the congregation.

The adult class members, as individuals, and as a group, can take an interest in protecting the weak of the community; in removing undesirable institutions from the community; in improving living conditions; in promoting efforts to provide play-grounds, parks and fresh-air camps for poor children.

Pedagogical aids.—For both the teacher and the students of the adult group there should be a good reference library in the Church dealing with Biblical subjects; with social, economic, and philanthropic needs, agencies, and efforts. The usual aids mentioned in previous sections will be required also by the adult group.

GENERAL CONCLUSIONS.

I. CRITICAL OBSERVATIONS.

1. The Lutheran Graded Series is largely a knowledge-content Series. It stresses grasping information rather than producing the Christian life, though of course, the latter is the hope of the promoters of the Series.

2. The Series is content-centered rather than pupil-centered.

3. The Series is Bible-centered. The emphasis is largely upon grasping the content of the Bible. Insufficient emphasis is placed on the Bible as the source of principles for Christian living. The Bible is treated too largely as an "end" rather than as a "means."

4. There is a dearth of extra-Biblical material. This field should supply material on modern heroes and heroines of the cross, and servants of the Church, and should

suggest social problems in which the Church can express itself.

5. The Series provides for instruction in Biblical information, but little provision is made for training in Christian activities and skills, such as prayer and worship.

6. The Series is built on the principle of a sequence of subject matter: for example, history, geography, biography, etc. It is doubtful whether such a sequence can be carried out in the present Sunday School organization, and accomplish the desired results in Christian living. Such a sequence would be more adaptable to an institution of religious education which meets more frequently than the Sunday School. But with the Sunday School, which is for many the chief agency of religious education, it is more desirable to stress Christian living and to use materials bearing more directly upon the development of the Christian life.

7. The Series lacks material on the history of the Church, life-work decisions, missionary activities, and Church membership.

8. The Series lacks in worship materials such as songs, hymns, music, prayers, and rituals. This need is met to some extent by the denominational Sunday School Hymn Books, but these are often ungraded and lack much desirable material which should appear throughout a graded series.

9. All except two of the texts carry memory material. This material is not successfully graded. One text carries a large amount of memory material difficult in character, while the following text carries less material of a less difficult character. Several volumes carry entirely too large an amount of memory work for each day's work.

10. The Series lacks in aids for teachers, such as suggestions on the nature of the pupil, methods of teaching, and references to supplementary reading.

11. The ecclesiastical note in the Series is found in the emphasis on the Church Year. While this principle

is accepted in general, it is too little recognized in the Series to prepare the child for membership in a Church which centers its services in this principle. If the Church desires to impress this principle upon its children, the division of the materials of the various units into half year periods of New and Old Testament subject matter is insufficient recognition of the principle. Not until "Bible Teachings" (for 15 year old pupils) is reached is the principle of the Church Year explained.

12. The Lutheran Church, as a whole, stresses the development of a denominational consciousness. But the Series supplies very little material which leads in this direction. This consciousness, we believe, should develop along the lines of a functional attitude—denominations as institutions which function for the spread of Christianity and which meet special needs which no other denomination meets.

13. No treatment of the Church as an institution occurs in the Series until "Bible Teachings" (15th year text) is reached. A treatment of the Church should appear throughout the Series in graded presentation.

14. The Series is unaffected by the new views of childhood, of the Bible, or the educational process, and of the changing conceptions of religion and the Church. The Series offers the pupil no special aid in facing these changing views, conditions, and especially the modern religious crisis.

15. It is apparent from this study that the Lutheran Graded Series does not represent the best that the educational wisdom of the day, both within and without the United Lutheran Church, can produce.

II. CONSTRUCTIVE OBSERVATIONS.

1. The curriculum of religious education should be built on the basis of scientific principles and should involve the use of the scientific method. Too long has the curriculum of religious education followed traditional growth and haphazard organization. The time has come

when scientific thought should be applied to the making of a religious educational curriculum. This will involve a knowledge of the pupil, methods of organization of curriculum material, a clear knowledge of the aims of religious education, and a comprehension of the sources of the best cultural materials. "The curriculum should be made scientifically rather than allowed to grow out of traditional practice and under chance circumstances." (Meriam: *Child Life and the Curriculum*.)

2. The aims of religious education provide guiding principles for curriculum making. The objectives of the course of religious education will in large measure determine what is put into the curriculum.

3. Charters suggests that one of the first principles in curriculum construction is to "determine the major objectives of education by a study of the life of man in its social setting." (*Curriculum Construction*, Page 102.)

This principle is suggestive for the formulation of a curriculum of religious education. With the social aspect we have dealt elsewhere. It is important that before the curriculum of religious education can be scientifically built, we must have clearly in mind the major objectives of the course of religious education. What are the goals and the objectives. When these are determined the curriculum should be built around these objectives.

4. Curriculum materials should be organized on a psychological basis with reference to the nature of the growing child; and less on the logical basis with reference to the nature of the materials.

5. Prescribed materials should be offered at the beginning of a course of religious education, with elective courses coming later.

6. A curriculum should be unified from childhood to maturity. Clear objectives should play throughout the entire course with each section providing for its particular problems.

7. In the choice of materials for particular units, the

principle of selecting the more important over the less important materials should prevail.

8. A curriculum should be progressive from beginning to end. The development should be based on the needs of the individual, and the demands of the Church and society.

9. A curriculum should be adaptable to meet varying local conditions, interests, and equipment.

10. A curriculum of religious education should contain material which correlates the work of the school with the home life.

11. An ideal curriculum of religious education should be built to care for all the agencies of religious education: the home, the Sunday School, the catechetical class, the week-day school of religious education, the daily vacation Bible School, and the Christian college.

12. As far as possible a curriculum of religious education should be correlated with the curriculum of the public school.

13. The method of presenting materials of religious education will vary with the age and capacity of the pupils. The outstanding methods of instruction are: story-telling, question and answer, lecture, dramatization, discussion, problems, projects, research, visual methods, hand-work, and conversation.

14. Wherever possible, methods involving immediate application, problem-solving, and participation in projects, should be followed.

15. Only that method should be followed which secures results. The response of the pupil is the final test of the efficiency of a method.

16. The Lutheran Church can proceed to improve the present curriculum situation by one of two methods: either it should attempt the revision of the present materials, or it should undertake the production of a new series. It is doubtful whether much can be accomplished by way of a revision of the present materials which are so far out of touch with the latest developments in general and religious education.

It would seem that the best results for the childhood of the Church would be obtained by the production of an entirely new series of graded materials along the lines suggested in the constructive section (Part III) of this study.

17. In the production of a new series of graded materials the Church should avail itself of the best talent among its Biblical scholars, its educational leaders, and its workers in the field of Sunday School and general religious educational efforts.

18. In the preparation of religious educational curriculum materials the Church representatives should make a comparative study of all existing materials in the field.

19. For the improvement or reconstruction of its present materials the Church should depend on the best theoretical knowledge available, the results of experimentation, and the contribution that Public School experience can offer.

20. At no time should the Church arrive at the conclusion that it has developed a final and unchangeable curriculum. "A changing civilization demands a changing curriculum."

ARTICLE VIII.

CURRENT THEOLOGICAL AND RELIGIOUS
THOUGHT.

(From the July Quarterlies).

BY PROFESSOR J. A. SINGMASTER, D.D.

CHRISTIAN UNITY.

In the (September) *Augustana Quarterly* we have the Swedish point of view concerning church union. The Lutheran dare not surrender his faith, but he must not refuse to co-operate with non-Lutheran Christians in resisting common dangers. Thus writes John Helmer Olson.

The problem of Christian unity is so large that in these few pages we have merely touched the outer edges of it. I hope, however, that the kind reader has become at least momentarily interested therein through these words of mine. I am convinced that a mere insistence upon obedience to "the Galesburg rule" is not sufficient to cope with the problem.

The Reformed denominations plead unity and co-operation theoretically, but there is abundant proof at our very elbows that they practice sheepstealing secretly in the night. We, Lutherans, prefer to act toward other denominations as independent business men in friendly competition. It is a more manly way. It is the Scriptural way.

However, we must henceforth cultivate a friendly feeling toward our neighbors. As far as common faith justifies it, in common dangers and common problems, we must co-operate with other Christians. Lutheran aloofness may seem to be a virtue when it emanates *ex cathedra*, but in practical life it works all the havoc of bigotry.

The end of the matter is this: Christ prays that we all

might be one; Paul explains that we can become one in faith by speaking the truth in love; and it is our privilege to labor accordingly.

THE PASSING OF LIBERAL THEOLOGY.

Dr. W. B. Smith, Emeritus Professor of Philosophy in Tulane University in writing on "The Newer Testament" in the *Hibbert Journal* pays his respects to liberal theology as follows:

The heyday of liberal theology is past. The hypothesis that the Jesus was a man like Mohammed or Luther, no matter how extraordinary, has been tested thoroughly during a hundred and fifty years and has failed completely; it has been weighed and measured with the most microscopic care and has been found entirely wanting. No need to go to its enemies for a verdict; for judgment has been rendered by a liberal himself, whose competence is not to be questioned, from whose decision there is no ground for appeal. Says Albert Schweitzer in the Preface to the revised edition of his famous *Quest of the Historical Jesus* (enlarged by nearly 50 per cent. devoted to the Radical Criticism, 1913), "The ships on which liberal theology thought to fare hither and thither between the beginnings of Christianity and our religion, are burned up; the wooden weapons with which it sought to fight, have been smitten from its hands." If this be not unconditional surrender, will someone kindly tell us what it is?

A RELIGION WITHOUT JESUS.

In the same *Hibbert Journal*, Horace Thorogood, Literary Editor of the *London Star*, has an article "Concerning God" in which he makes a plea for the recognition of Jesus as God.

Religion without a divine Jesus seems to me not much preferable to the dry and barren doctrine of the rationalists. There is a well-known fable about a dog which

dropped its bone in order to grasp the shadow of it in the water. It might be said that people of my way of thinking are losing the substance of religion in order to snatch at its shadow. Well, I have always thought that that dog has been too much blamed. The shadow of his bone looked just as real as, and much more beautiful than, the bone itself. Shadows often are more beautiful than their realities. The dog was an artist. When he saw something that appeared to be indefinitely better than what he had got, he grasped it, which is a natural thing for any artist to do. Let Lord Riddelle scoff at him; we are too modest, or we have different ideas of "success." The religion of Mr. Wells and Mr. Murry and Mr. Shaw may be the substance of religion, but what if, after all, that beautiful shadow, as of a divine personal presence, which it throws upon our consciousness, is the real God?

AN UNMUTILATED BIBLE.

Dr. Macartney, of Philadelphia, late Moderator of the General Assembly of the Presbyterian Church, in arguing for the "Authority of the Holy Scriptures" in an article in the *Princeton Review* stands for the Bible as a whole.

A deleted Bible means a diluted Gospel. The Bible as the Word of God and the proclamation of the Cross as the power of God unto salvation, stand or fall together. Men and brethren, what shall we do? What *can* we do but *pray* that the Holy Spirit who gave the Scriptures to our fallen humanity, and who has used them through the Church unto the salvation of souls and the glory of God in Jesus Christ, may again be pleased to revive in the Church a great faith in the Bible as the Word of God. Come from the four winds, O breath, and breathe upon these slain that they may live! Awake, O north wind, and come, thou south, and blow upon our garden that the spices thereof may flow forth!

I conclude with these noble words from the hymnal of the Lutheran Church:

God's Word is our great heritage,
And shall be ours forever,
To spread its light from age to age
Shall be its chief endeavor.
Through life it guides our way,
In death it is our stay.

Lord, grant while worlds endure,
We keep its teachings pure
Throughout all generations.

HAS CHRISTIANITY FAILED?

Geo. Richmond Grose, Peking, China, asks the above question in the *Methodist Review*, and gives it the following answer.

Has Christianity failed? What is it expected to do? To save individual sinners who confess Christ from the guilt of their sins and to give a new incarnation of Christ as wide as the confines of the human race in the Church which is his body. It is expected to give such an intense personal realization of Christ in experience as will make the believer cry out in ecstatic confidence, "I know Whom I have believed." It is expected to seize upon Jesus' fundamental principle—the infinite worth of a man—and to set him in the midst of our industries, in the midst of our schools, at the very center of our institutions—and operate them all for his good. Christianity is expected to reveal to us an Almighty God and Father, like unto Jesus Christ. So long as men see in the face of Jesus the moral and spiritual likeness of God, Christianity has not failed. Our doubt of Christianity has not failed. Our doubt of Christianity is born in our limited vision of the sweep of its energies and the reach of its power. The world has not exhausted Christ. He is the last word.

THE HOPE OF THE LIBERAL.

In the (September) *Atlantic*, J. W. Nixon in an article on the "Evangelicals' Dilemma," expresses the hope that

Evangelical Christianity will be saved by a union with modern science. It is strange how these liberals are concerned about the faith which they really reject.

They see in their moments of clearest vision that they are building a bridge between historic Christianity and the modern scientific world. It is their belief that, as time goes on, the traffic over the bridge itself will be broadened and its supports strengthened. The bridge may become a thoroughfare. Finally the civilization of the new age may grow out over the river along the thoroughfare, and our children's children may go back and forth between what were originally separate realms of experience without being aware of any discontinuity between them.

Such is the hope and faith of those who believe that Liberal Evangelical Christianity has a mission in the world and that the values of historic Christian experience and of modern scientific method may both be at home in a greater age where

... mind and soul, according well,
May make one music as before,
But vaster.

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

MISCELLANEOUS.

The Lutheran World Convention. Minutes, Addresses and Discussions of the Conference at Eisenach, Germany, August 19 to 26, 1923. United Lutheran Publication House, Philadelphia. Cloth. Pp. 195. Price \$1.00 postpaid.

This very interesting and full report of a great convention is offered at a nominal price and should be preserved for reference as the first of a series of conferences which will bring the Lutherans of the world into fuller union. While the immediate results of the convention are not striking, they are by no means insignificant. This convention established *a more vital point of contact*, emphasized *the essential unity* of the Lutheran Church and inspired a well grounded hope of *a great future* for it.

J. A. SINGMASTER.

Understanding the Bible. By William G. Ballantine. Johnson's Book Store, Springfield, Mass.

Understanding the Bible after the manner of the author requires much more intelligence and education than the vast majority of its readers possess. His treatment of it would make it a sealed book. It would fill the minds of many noble men and women with doubt, because it practically eliminates divine superintendence from the immortal book. His misunderstanding of the language of our Lord is amazing and his assertion that Paul was a precursor of Arius is preposterous. A brilliant writer of good English, a fine scholar, the author has provided a book of the liberal and radical type which needs to be read, if read at all, with much caution.

J. A. SINGMASTER.

The Mystery of Belief. By the Rev. Canon A. R. Witham, S.P.C.K., London. Pp. 125. 3s. 6d. net.

This little book is a positive statement of a conservative churchman on the mystery of faith. Canon Witham

believes that the Scriptures are as profitable for teaching in the twentieth century as in the second, and his method is to assemble the material on belief and unbelief in the Synopticals, the Epistles of Paul and the writings of St. John. From these citations he deduces that faith is the gift of God and that unbelief is due to hindrances, internal and external. Of the former, the chief are the heredity "complexes"—prejudice, pride, and the like—and of the latter, the Devil. The author has no doubt of the existence of a personal spirit of evil. In an age in which "vast masses appear to have lost the sense of spiritual things" the Church's duty is clear, namely, to bear a positive testimony. The chief helps to belief are to be found in prayer, the Scriptures, Christian worship and in Christian living. "The kingdoms of this world will not become the Kingdom of Christ until Christians themselves know what they believe and are eager to do it, and are prepared, if need be, to suffer for it."

H. C. A.

Fundamental Ends of Life: What Men Want. By Rufus M. Jones, A.M., Litt.D. The Macmillan Co., New York. Pp. ix. 144. \$1.75.

In our materialistic days a book from the pen of Dr. Jones is like a breath from the hills. "We have been realists with a thumping emphasis," he observes in the opening lecture, "and it must be admitted that we have cashed in a long list of effective results—but, the trouble with the whole business is that we know much more about atoms than we do about personality; we are much wiser at bridge-building than at character-building." If spiritual values are not real to our generation, is not the fault in its appraisal of the fundamental ends of life? He quotes the words of Dean Inge: "It is quite natural and inevitable that if we spend sixteen hours daily of our working life in thinking about the affairs of the world, and about five minutes in thinking about God and our souls, this world will seem about two hundred times more real to us than God or our souls." The book is a defense of the spiritual, in human aspirations. Taking the soundings of Plato's answer to the question, What is the end of life?, of Christ, of Kant's, he proceeds to study some of the deepest and richest experiences of life—the mystic's experience of God and the experiences we all have of happiness, beauty, love and truth. Here he finds some of the pursuits of life which are satisfying in themselves

and which at the same time furnish the supreme evidence of a deeper spiritual universe underlying the world of fact and sense. It is a book which deals constructively with the most important issues of our time. The style is so sprightly that there is not a dull page in it.

H. C. A.

Why I Believe in Religion. By Charles Reynolds Brown.

The Macmillan Co., New York. Pp. lx. 175. \$1.50.

This book contains the first series of lectures delivered on the "Washington Gladden Foundation" in the First Congregational Church of Columbus, O. It was the request of the Trustees of the Foundation that this initial set of lectures should deal with some of the fundamentals of Christian belief in popular rather than in technical terms. Judged within these limitations Dean Brown has succeeded in giving us at once a popular and a virile discussion of Christian fundamentals in six chapters: Belief in God, the Person of Christ, the Power of Atonement, the Value of Prayer, the Use of the Bible, the Hope of the Future Life. With the sprightliness and originality of style which makes Dean Brown one of the most sought speakers on religious themes of the day the author presents the stock arguments of theism in a new and attractive dress, but he rests his faith in God chiefly in Jesus' faith in God. In the second lecture he makes an eloquent plea for what he calls "the higher view of Christ." His Christology falls short of our credal definitions but commits him to trinitarianism. He classes his faith with that of "the Presbyterian, the Lutheran, the Methodist, the Baptist, the Protestant Episcopal and the Disciples of Christ." The chapter on the Power of Atonement is peculiarly moving. With felicitous illustrations he shows how the principle is operative in all departments of life, culminating in the family, and urges that it is through parenthood that the mystery of Calvary is revealed and understood. There can be balking at the Cross for those who have had vital relations with others in this sin-cursed world. The chapter on the use of the Bible is the most negative of the six. Dean Brown shares the irritation of the modern mind with what he calls the mechanical use of the Bible and spends his strength in exalting the Critical reconstruction of it, whereas the Book makes its appeal in popular language and has never failed of its mission with the popular mind. We cannot but feel that the Critical defense of the Bible

is out of harmony with the Dean's popular method in the other lectures.

H. C. A.

MISSIONS.

A Home Enterprise. A Study of Home Missions. By John W. Horine, D.D., Professor in the Theological Seminary, Columbia, S. C. United Lutheran Publication House, Philadelphia. Cloth. Pp. 136. Price 75 cents post paid.

This is one of "The Key Books" series intended for the education of our Lutheran people. Dr. Horine, in happy alliteration, has arranged his matter under the following heads: Foundation, Functions, Fields, Forces, Finances, Fruitage, and Future. We are tempted to say of this book that it contains Fine, Fundamental Facts for Foreigners, Freemen, Families and Folks. "Home Missions" is an indispensable phase of church work. Its neglect is fatal to the growth of a denomination. Its cultivation is a mark of life. Ministers will find in Dr. Horine's book themes and facts with which to make Home Mission talks interesting and fruitful. It is also adapted to study-classes, and lay reading.

J. A. SINGMASTER.

Some Chinese Friends of Mine. By Mary Frances E. Kelly. Powell and White, Cincinnati, O. Cloth. Ornamental cover. Pp. 196. Price \$1.25.

This volume is composed of pen-pictures from real life. Miss Kelly has been a missionary for twenty-five years, and has lived among her Chinese friends in close intimacy. We see her characters as she describes them, and we are convinced anew of the power of the Gospel over the lives of people wherever they are found. The human heart is much alike the world over, and yearns for the touch of love. The story is well told and will command attention and shed new light upon the old celestial kingdom that awaits the light of our Lord.

J. A. SINGMASTER.

DOCTRINAL.

Prayers for Boys. By Herbert C. Alleman, Professor in the Gettysburg Theological Seminary. Henry Altemus Co., Philadelphia. Embossed Boards. Size 4 x 6. Pp. 64. Price 50 cents.

Prayers for Boys, that is for the use of boys, is a beautiful companion volume to *Prayers for Girls*. Parents will do well to get these little prayer-books for their children. They cover the adolescent period of life and express in simple language what the young want or ought to pray for. What Miss Scovil has done so well for girls, Dr. Alleman has done for boys. He knows boys and sympathizes with them in their inexperience and growth. A great variety of times and seasons are covered. Here is a little prayer while "Tramping."

"Lord Jesus Christ, Thou didst walk with Thy disciples through the fields and by the sea. Thou didst point out to them the birds and the flowers, the sky and the trees. Thou didst sleep with them under the stars, and eat with them by the way. Thou wast weary and didst sit by the well. Be with us to-day. Help us to see the beautiful things in earth and sky which are signs of our Heavenly Father's love. When we are tired and hungry, may we remember that Thou hadst not where to lay Thy head and didst pluck the grain for food. Make us content with the things we have. Watch over us and bring us safely home. For Thy name's sake. Amen."

J. A. SINGMASTER.

DOGMATICS.

Liberal Christianity. By William Pierson Merrill, Minister of the Brick Presbyterian Church in the city of New York. Macmillan Co., New York. Cloth. Pp. 170. Price \$1.75.

Dr. Merrill proclaims himself as a "Liberal." He pleads guilty to the charge, however, that liberalism has lacked clarity and force; but he sees signs of improvement. Of course, the liberal "sees life whole"—he is the man with a large vision. But what can Dr. Merrill mean when he says "To the liberal, *God is personal*"? Of course He is. No Christian ever doubted so patent a fact.

The author is especially incensed at Dr. Machen's in-

terpretation of liberalism in his work on *Christianity and Liberalism*, and can forgive it only on the "plea of crass ignorance." Yet it seems to me that Dr. Merrill's treatment of miracles, of the atonement, of Christology and of the Bible go a long way in justifying Dr. Machen. I wonder what the latter thinks when he reads Dr. Merrill's statement that lying back of the Augsburg Confession is Calvin's Institutes, a great work published six years after the Diet at Augsburg!

J. A. SINGMASTER.

Modernism and Miracle. By Paul G. Krutzky, Cohocton, N. Y. The Lutheran Literary Board, Burlington, Ia. Paper. Pp. 61. Price 61 cents.

In this finely printed brochure, the author presents an excellent, scientific apology for miracles. He contends that the modernist is wrong in excluding the supernatural. Miracles are no intrusion, but a method of divine working according to God's law which transcends laws recognized in lesser than spiritual spheres. The surrender of the miracle means practically the surrender of true religion.

J. A. SINGMASTER.

NEW TESTAMENT.

Literature of the New Testament. By Herbert R. Purinton and C. E. Purinton. New York. Charles Scribner's Sons. Cloth. 12mo. Pp. 186. Price \$1.25.

The first named of the authors is Professor of Biblical Literature in Bates College and the second "Fellow of the National Council on Religion in Higher Education." He dates the preface at Jerusalem. The purpose is to show how we got the New Testament. The book is interesting both as to content and form. It is written from "the modern point of view," and hence needs to be read guardedly. He denies the Pauline authorship of the Pastoral Epistles, and doubts that John the Apostle, wrote the Gospel bearing his name. He explains these apparent contradictions by saying that in ancient times authors frequently wrote under assumed names to give their writings greater authority, without intending any deception. It will be news to some of my readers to be told that the

teachings in the Epistles to Timothy are not Pauline. There are many very apt and illuminating quotations in the book.

J. A. SINGMASTER.

SERMONS.

The Master and the Twelve. By Rev. J. W. G. Ward. Geo. H. Doran Co., New York. Pp. 255. \$1.60 net.

In this volume we have thirteen sermons on the Twelve Apostles and the Master from the author of "Messages from Master Minds." Mr. Ward is not only a keen analyst of personality but he has at his command a wealth of literary citations to fix the impressions he seeks to make. His estimates are often made in a phrase, as his Table of Contents shows: Andrew, the Man of Lowly Loyalty; John, the Man of Intuitive Love; James, the Impetuous; Peter, the Impetuous; Philip, the Prudent; Nathaniel, the Devout; Matthew, the Man of Business; Thomas, the Rationalist; Simon, the Enthusiast; Jude, the Ingenious; James, the Man of Unrecorded Fidelity; Judas, the Man of Perverted Powers; the Master of the Twelve. While the pictures he draws have been done too many times to leave much room for originality, Mr. Ward gives all his studies a new setting and succeeds in making so vivid the personal relation of each of the Twelve with his Master that the book has a value of its own.

H. C. A.

OLD TESTAMENT.

The Book of Amos. Notes by C. J. Södergren. Augustana Book Concern, Rock Island, Ill. Pp. 101. 90 cents.

This book is the substance of the author's teaching at one of the sessions of the Lutheran Bible Institute at Lake Independence, Maple Plain, Minn. It is a running commentary in the form of simple explanatory notes on the Prophecy of Amos. Dr. Södergren is known in the field of Bible exposition for his clear style and sound exegetical judgment, and this little book sustains his reputation.

H. C. A.

The Pharisees. By R. Travers Herford. The Macmillan Co., New York. Pp. 248. \$2.00.

A name is often an accidental and not infrequently a derisive epithet. The disciples of Jesus were first called "Christians" by the wits of Antioch very much as the reformers of England in Milton's day were called "Puritans" and Cromwell's men, "Roundheads." The name "Pharisee" was such a name. It was given in the days of John Hyrcanus (135-105, B. C.) to those religious zealots who supported his measures to reform the abuses which had crept in during the time following the Maccabean revolt in the matter of the observance of the Torah (called "the law" in the New Testament). The particular reform which caused the creation of the slur-ring name had to do with the payment of the tithes of the produce of the soil. Those who were willing to separate the tithe were called "Separatists." It happened that those Jews were also—and naturally—the zealots for the Torah who had continued in unbroken succession from Ezra's day and represented the conscience of the people, but the name has lived as an epithet of contempt. As a matter of fact, the Pharisees were the truest exponents of Mosaicism, but their very devotion to the Mosaic law blinded them to the truth as it came by Jesus, namely, that salvation is a matter of faith and not of works, that we are saved not by the deeds of the law but by faith in the God of the law as revealed in Jesus Christ His Son. Phariseism is a school of theology which is reproduced in those churches which have made practice and not faith their corner-stone. Mr. Herford has made a thorough study of Talmudic literature and gives in this book a most illuminating interpretation of the influence of the Pharisees in Jewish history and life.

H. C. A.

The Book of Exodus. By L. Elliott Binns, B.D. Cambridge University Press (The Macmillan Co., New York). Pp. 148 with map.

This is the School Edition of the Cambridge Bible. In form and print this series is all that could be desired for class-room use. The brief critical notes merely outline the literary growth of the book and give an analysis of its contents. Rameses II is taken as the Pharaoh of the oppression, but the author is noncommittal as to the location of Sinai.

H. C. A.

RELIGIOUS EDUCATION.

Youth and the Bible. By Muriel Streibert. The Macmillan Co., New York. Pp. ix. 251. \$2.25.

Miss Streibert is Assistant Professor of Biblical History in Wellesley College. Her teaching experience has convinced her that great harm results from teaching young people the traditional view of the Bible, that they welcome the Critical view and that the confusion that exists in the minds of many college graduates and other informed and intelligent ministers, teachers and parents as to ways and means of teaching the Bible is to be avoided henceforth by the method which Miss Streibert calls the historical. It is rather discouraging that we have lived so long under the delusion that the Bible as it stands is a book for youth and that youth will have "a more vital religion" in the twentieth century only by eliminating the supernatural elements of it. We are unconvinced that the youth of the twentieth century—even those in colleges, who make such discouraging tests on the contents of the Bible—are to be treated as a jury on the intricate Critical theory of the Bible or the question of the Virgin Birth. Of this we are quite certain, namely, that chairs of Bible instruction in our colleges were established by their generous donors on the assumption that the contents of the Book were profitable for instruction in righteousness. The dogmatism of the scientific method is quite as obnoxious as that of the theological. Let us have more of the literary study of the Bible in our colleges and less of the scientific.

H. C. A.

